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FOR METHODIST FAMILIES / AUGUST 1967



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(For the story, turn to page 29)



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God? It is enough, I give thee
the right hand of fellowship.
—John Wesley (1703-1791)

Together

For Methodist Families / August 1967



After-Hour Jottings . . . Here we are in the midst of the vacation season, but if you are one of the stay-at-homes, well, just pull the old lawn chair out into the shade and enjoy the view on **this month's cover**. Your vantage point in the Colorado Rockies is a great deal more accessible, if less rewarding, than it was for our photographer and his companions. And if you think there is no connection between Methodism and this particular slice of the great-out-of-doors, turn to the **center color section, Colorado Jeep Trip**, pages 29-32.

The bulk of manuscripts we accept for publication (among some 4,000 received each year) falls roughly into two categories: "use in earliest issue possible," or "good anytime." It so happens that in the latter category this month we are presenting a little gem that has probably been in our office longer than any we

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TOGETHER—the Midmonth Magazine for Methodist Families

Vol. XI. No. 8. Copyright © 1967, The Methodist Publishing House
Editorial Office: Box 423, Park Ridge, Ill. 60068. Phone (Area 312) 299-4411.
Business, Subscription, and Advertising Offices: 201 Eighth Avenue, S., Nashville, Tenn. 37203. Phone (Area 615) CHapel 2-1621.

TOGETHER is published monthly by The Methodist Publishing House at 201 Eighth Ave., South, Nashville, Tenn. 37203, where second-class postage has been paid. **Subscription:** \$5 a year in advance, single copy 50¢.

TOGETHER CHURCH PLAN subscriptions through Methodist churches are \$2.52 per year, cash in advance, or 63¢ per quarter, billed quarterly. **Change of Address:** Five weeks advance notice is required. Send old and new addresses and label from current issue to Subscription Office. **Advertising:** Write Advertising Office for rates. **Editorial Submissions:** Address all correspondence to Editorial Office, enclosing postage for return of materials. **TOGETHER** assumes no responsibility for damage to or loss of unsolicited manuscripts, art, photographs.

TOGETHER continues the CHRISTIAN ADVOCATE which was founded in 1826 as "an entertaining, instructive, and profitable family visitor." It is an official organ of The Methodist Church. Because of freedom given authors, opinions may not reflect official concurrence. The contents of each issue are indexed in the METHODIST PERIODICAL INDEX.

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have published to date. The fact that we have held it "in stock" for so long in no way reflects on the sincerity of our editorial comments when it made the rounds here 11 years ago. That's right, 11 years ago! At that time, various members of our editorial staff were enthusiastic with comments like:

"This one really got me . . ."

"A fine lesson in loyalty and gratitude . . ."

"It has definite human interest and appeal."

"A real gem! Let's push it through."

As you see, we didn't actually "push it through," although it was set in type many moons ago. It was one of those "good anytime" things—meaning its impact should be as great a century from now as it is today.

No, don't look for an elaborate spread of pictures and type. **Katharine J. Pitkin's** storyette, *A Friend in Need* [page 56] is only one column long. As we reread it yesterday, that O. Henry ending surprised us all over again. At the same time, we recalled discovering 11 years ago that Mrs. Pitkin was the widow of one of our favorite writers from the '30s. In those days we were avid readers of everything written by the late Walter B. Pitkin, whose best-seller books included *Life Begins at Forty*. (Now that we are way over 40, we are wondering why we were so interested in reading that book when we were barely in our 20s!)

+++

While on the subject of "good anytime" features, we may as well mention the color picture of the boys on the raft reproduced in the back pages of this issue. The picture by **George W. Sloan** of Westgrove, Pa., was actually submitted during our 1959 Photo Invitational to illustrate *America*. It was taken while Mr. Sloan was vacationing in St. Petersburg, Fla.

"I was walking near Crescent Lake when I noticed the boys on their home-made raft," Mr. Sloan told us. "I did not know their names, having never seen them before or since."

Anyone out there recognize the adventuresome trio from eight years ago? If so, we'd like to hear from you here at TOGETHER.

+++

As we were sitting down to write this column, the morning mail brought us a number of letters from a man who went to California during the great Gold Rush of 1849.

Now if that sentence made you sit up and take notice, we must confess that the letters reached us by way of his granddaughter whose accompanying letter expressed appreciation for our *Gold-Rush* Country article and paintings in the May issue. Mrs. George W. Shultis of Danbury, Conn., said the letters written by Shelton S. Shufelt to his wife, Margaret, had been kept by the family for more than 100 years.

The grandfather, like hundreds of others, left the East Coast by ship, sailing

to Panama, crossing the Isthmus, and—after a long delay—embarking again on the Pacific to San Francisco. An able writer, and obviously a sensitive person, Mr. Shufelt described in vivid detail the food, the boundless ocean, his continual seasickness, the uncertainty of being stranded in Panama, his loneliness, the rough life, and the high cost of living in the gold fields.

"I am putting a little [gold] in this letter for you to look at," he wrote, "and I hope to be able to send you something to live on until I come home. I have not had much luck yet digging, but think every day I shall do better."

With potatoes and onions \$1 a pound, and pies a dollar each, the writer soon decided he "could make more by keeping boarders . . . than any other way."

Mrs. Shultis was struck by the similarity of conditions described in our May issue with those related by her grandfather. "They have preaching here every Sunday—Methodist," he wrote. "You can stand in our door upon the Sabbath, hear the minister of Christ proclaiming the good news of salvation through Christ to men, and also hear the music and song of the gambling hells with all their profane and drunken crews . . ."

"As I pen these lines, I am thinking of friends that are near and dear to me, but far away on the other side of the vast continent of America. Although . . . the snowcapped mountains rear their majestic heads high above the smooth and tranquil plains, and the beautiful rivers meander along in their serpentine course to the ocean's tide, still the same sun shines forth and the pale-faced moon, with all her starry train, look down with smiling faces upon us all, bidding us to live and hope on."

The last letter concludes, as usual, with a reference to his small son back in New York: "Take good care . . . of little Charlie. Learn him to read and sing, and make a good boy of him. Learn him to work, too." Charles Shufelt was Mrs. Shultis's father and, she writes, was active "in all civic, religious and philanthropic movements."

Like so many others, the grandfather's dreams became broken ones, both during and after his search for gold. Returning home by way of Panama, he was captured by brigands. While confined and held for ransom, he contracted a disease from which he died in Greene County, N.Y.

—Your Editors

ILLUSTRATION CREDITS

Cover—George P. Miller • Page 4—Daniel Nern • 9—John Goodwin • 10—Arthur West • 12—Lee Ranck • 14-15-16—David F. Marshall • 26—Chester M. Houswerth • 27—The Rev. John C. Gingerich • 36 Top—Margaret Marshall, Bot.—Courtesy *Dallas Times Herald* • 37 Bot.—Larson Studio • 48—From *Bible for Young Christians*, illustration by Jacques Lescanff, courtesy of Macmillan Company • 52-53-54—Courtesy World Neighbors • 55—W. Robert Wallis • Third Cover—George W. Sloan • 1-20-21-22-23-29-30-31-32-46—George P. Miller.

"Please take care of my sister..."

Little Su Ying was abandoned in the alley behind our Babies' Home in Formosa. She was frightened, cold and hungry.

But as you can see in the picture, someone had tried to make her look pretty. Her hair was combed and her dress, even though torn, was clean.

In her hand she clutched a note written by her brother: "Please take care of my sister. Our parents are dead for many weeks. I am twelve and can no longer find food for this small sister. To my ears came news of your House, so I bring Su Ying to you."

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And your help is desperately needed. Overseas, our staff reports boys and girls still search garbage dumps for food . . . babies abandoned in the streets . . . blind children locked in cellars . . .

Little Su Ying and children like her need your love. Won't you help? Today? Thank you.

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Free Legal Aid for Those Who Need It Most

PHYSICALLY handicapped Joe Howard¹ receives his total \$100 monthly income from a pension. Not long ago the 56-year-old Detroit man saw a newspaper ad offering a complete motor overhaul for \$85. He took his car in and left it, paying \$60 down.

A few days later, when he returned to pick up the car, he was told to come back in a week. He did—and found that the work still had not been started. Then he began checking daily. One day he found the garage cleaned out—and his car gone.

What happened to Joe Howard is not unusual. Thousands of per-

¹ Fictitious names are used for real persons described in cases in this article.—EDITORS

sons like him, living on meager incomes, are bilked every year. But they cannot pay attorney fees, and do not know where else to get legal help.

Joe Howard was fortunate. He knew about the free legal-aid clinic at Detroit's Central Methodist Church. An attorney there traced the unscrupulous garage operators to a Detroit suburb where they were in the same business. The attorney went to court and won a damage suit.

Not Unique: The Central Methodist clinic, however, is not unique. A number of agencies in Detroit and other cities, including churches individually and in groups, also

have recognized the need of the poor for legal aid and have set up free clinics staffed by volunteers.

Churches and inner-city parishes in all parts of the country operate "neighborhood law offices" staffed by concerned volunteer attorneys. A few function within the Methodist framework, but more often they are ecumenical ventures or involve both church and secular organizations.

Churchmen and church groups have played vital roles in helping launch legal-aid clinics through the federal Office of Economic Opportunity. Churches located in the slums generally have been quick to offer space and facilities for legal advice and have developed effective channels for referring those needing legal assistance to the proper agencies of the War on Poverty, bar associations, law schools, and united funds.

In addition to Detroit, examples of Methodist-related involvement in providing legal aid are found in such scattered places as St. Matthews Methodist Church in Chicago; the Bethany House Ministry in Pittsburgh, Pa.; the Methodist Inner-City Parishes of Kansas City, Mo., and Dallas, Texas; METRO, Inc., in San Diego, Calif.; East Harlem Protestant Parish in New York

An attorney advises a woman who was referred to the legal-aid clinic at Detroit's Central Methodist Church by one of its social workers.



City; Fletcher Place Methodist Church in Indianapolis, Ind.; and House of Friends in Midland, Texas, which primarily serves Latin Americans.

But the Central Methodist clinic is one of the most successful. It is part of the Downtown Churches ACTION (All Churches Together in Our Neighborhood) Mission, an ecumenical program of four churches, and is located in the heart of Detroit where many of the potential clients live.

Beyond Legal Aid: The Rev. Norman E. Dewire, who headed the program when it started in 1964, recalls that even before the clinic opened, it was recognized that many persons seeking legal aid also needed social and psychological help. So a social worker was provided at the outset.

As the service grew, the social worker's load became so heavy an appeal was made for secretarial help. A skilled court reporter who volunteered later became a member of Central Methodist "because it had a real program."

Legal problems related to marriage comprise a substantial share of the load at the Central Methodist Clinic.

One such case involved a Mrs. Thelma Hall, 63, partially blind and living on Social Security disability benefits. She had been keeping company with a widower who had proposed marriage, but the prospective bride had a problem. Though she had been separated from her husband for more than 30 years, the couple had not been divorced.

At one time Mrs. Hall had tried to secure a divorce, but the lawyer she went to had charged her \$75 on the first visit and asked for a like amount on the second. He also told her the divorce would cost \$300 (in Michigan the actual court costs total \$58), so she had dropped the action.

Through the help of an attorney at the church-related clinic, Mrs. Hall obtained the divorce and soon was married.

From the beginning, the clinic has been swamped with requests for help by persons from all parts of the Motor City, even though several other free legal agencies have been set up.

Recently, 68-year-old Mrs. Emma

Moore, an illiterate widow, went to the Social Security office to ask for an increase in her \$90 a month pension. During the interview Mrs. Moore showed the staff worker a statement she had received earlier, reporting that her first payment (retroactive because she had applied late) would total \$1,015.50. Mrs. Moore said she had received the check and had cashed it at a grocery store but had received only \$115.50. The social worker referred the widow to the legal-aid clinic where action was taken to recover the \$900.

Open to All: Though aimed at persons who cannot afford lawyer fees, the clinic's policy is to turn no one away.

In one case, the 21-year-old daughter of a wealthy couple told a clinic lawyer she had been dating a prominent attorney and had become pregnant. When the young woman's parents learned of her condition, they had her committed to a mental institution and planned to place the baby for adoption without the "incompetent" daughter's consent.

By writing the Michigan attorney general's office, the girl secured her own release, but her parents refused to let her return home. Peniless, she was living with her former nurse, an elderly Negro, when she came to the clinic. Charges were filed against her former boyfriend. After the baby arrived, the girl obtained a job and continued the case through her own attorney.

The clinic does not confine its help to individuals. This was proved when 529 children were displaced by the demolition of their elementary school to construct a freeway. To attend other schools, some of the youngsters had to walk long distances and cross busy streets. Parents protested, and the children were offered free bus fare—but many were too young to travel alone on public transportation. Finally, the parents went to the legal-aid clinic with the result that school buses were provided.

As one of the clinic's volunteer attorneys put it, "Most poor people need help. There are so many out-right shysters and others who just don't listen to them." Central Methodist is listening and doing something about their problems.

—ERNESTINE C. COFIELD



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METHODIST-EUB PLAN OF UNION RATIFIED

The answer is yes! Methodists and Evangelical United Brethren will unite next April to form The United Methodist Church. It will be the largest Protestant body in the United States with more than 11 million members.

A nearly complete unofficial count of votes of both denominations showed that 7 out of 10 EUB annual-conference members favored the union while almost 9 of 10 Methodists supported it. Ratification of the plan required two-thirds majorities of the aggregate votes cast by annual-conference members of both churches.

The Methodist outcome was never much in doubt. From early May when the first conferences began reporting results of their balloting, large majorities of yes votes began to build up. At least 18 U.S. Methodist conferences voted unanimously for union, and only 6 failed to give it at least a simple majority.

The Methodist total (includes all of the 87 conferences in the U.S. and 15 of 42 overseas) at press time was 29,009 yes to 4,174 no—an affirmative majority of 87.42 percent.

Some of the remaining overseas votes will not be counted until late this year, but little change in the voting pattern is expected. In any case, because of the few ballots outstanding, the outcome will not be altered.

In the EUB voting, the affirmative result was much less certain. Although the majority of those favoring union never was less than 70 percent, the margin dwindled steadily from a high of 82.7 percent on the first report of 11 conferences to the nearly complete final tally of 70.02 percent.

No EUB conference voted unanimously either for or against the plan. Highest favorable percentages were in the Rocky Mountain and New York Conferences (96 and 97.9 percent, respectively) while the lowest were in Montana and Northwest Canada (11.9 and 13.6 percent). All four of these are small. Among the 12 largest EUB conferences in Pennsylvania and Midwestern states, with more than 200 votes each, only 3 failed to give the union the required two-thirds majority.

As voting progressed through May and June, formation of The United Methodist Church did not become a certainty until the last week of June when only one EUB conference vote remained to be taken. With 31 of the 32 EUB bodies reporting, the total stood at 3,714 yes to 1,590 no. Approval of union is mathematically assured even if the small Tennessee Conference (55 possible votes) votes unanimously against it.

The union proposal met its stiffest Methodist opposition in the South with both Negro and white conferences in that region turning thumbs down. What seemed clear was that many of these Methodists were voting not on EUB union as such (there are few EUBs in the area) but on racial structures in the new church.

The knotty questions of how and when to eliminate Methodism's racially constituted Central Jurisdiction dominated debate at the 1966 General Conference which adopted the Plan of Union. Creation of The United Methodist Church in 1968 automatically will dissolve the Central unit by transferring its remaining annual conferences into the Southeastern and South Central Jurisdictions which they overlap.

The plan for the new denomination carries no timetable for merging segregated conferences. One constitutional provision bars segregated structures at all levels, however, and the Methodist General Conference has expressed its will to achieve a racially inclusive church.

Most of the Southeastern and Central Jurisdiction conferences which voted against EUB union also rejected a 10-point "omnibus" resolution adopted by the 1966 General Conference to eliminate all Central Jurisdiction annual conferences, hopefully by 1972. This measure was defeated when the first annual conference failed to approve it by a two-thirds majority.

The resolution's defeat by some Negro conferences, coupled with their failure to support EUB union, clearly seemed to reflect dissatisfaction with the lack of a mandatory deadline for annual-conference desegregation.

The negative votes of some white Methodists, on the other hand, suggested reluctance concerning even the 1972 "target date" set by the 1966 General Conference for the end of all structures along racial lines.

Bishops Urge Race Unity

Three Mississippi bishops have proposed a statewide commission to end the "confused condition of race relations" in their state.

The commission—to include both Negro and white citizens—was called for in a statement signed by Jackson Area Methodist Bishop Edward J. Pendergrass, Bishop John Maury Allin of the Episcopal diocese of Mississippi and Bishop Joseph B. Brunini of the Catholic diocese of Natchez-Jackson.

In the statement, the bishops spoke "primarily as concerned citizens." They noted the lack of any effective means of communication between the

Negro and white communities, and a trend toward "greater polarization along racial lines."

The statement predicted a bright future facing the state but went on to note that "the one threatening cloud on the horizon—and it is one whose storm we have already felt—is the confused condition of race relations."

The three spiritual leaders further suggested that their proposed statewide commission be augmented by similar units at the local level. These local commissions could bring together "those who in fact are leaders for the purpose of suggesting policy, mediating disputes, and assisting in establishing an atmosphere of greater mutual confidence."

"Law and order based on police strength is not our goal. Law and order springing from peace and tranquillity is," the statement explained.

Ask Congress Ethics Code

A uniform code of congressional ethics has been called for in a resolution passed by the General Board of the National Council of Churches, meeting in Boston.

The policy-making body admitted it was not "a tribunal competent" to determine the truth of charges against two unnamed members of Congress (Rep.-elect Adam Clayton Powell and Sen. Thomas H. Dodd), but expressed doubt that "justice has been realized in either case." The resolution noted differences in the handling of the two cases which it said might be explained by differences in the House and Senate, or perhaps in the reputation, personality, race, or private conduct of the two men.

In other resolutions, the board registered its support of federal rent supplements, advocated reforms in Social Security legislation to allow welfare recipients to become more self-reliant, and called on all churches to maintain counseling services for men eligible for induction into military service and to provide "additional spiritual support" after induction and also for conscientious objectors.

On the international scene, the NCC adopted after considerable debate a resolution proposing that the United States "simultaneously stop the bombing of North Viet Nam and seek collective, international judgment and action through . . . the United Nations."

In other action, the board:

- Voted support for establishment of a private corporation for national educational television to "encourage programming which is responsible to the cultural, economic, political, and religious interests of the people" and to deal with controversial issues.

- Established guidelines on church-

WILL SHE GO TO CHURCH SUNDAY?



College years are formidable years; a time to build character and an opportunity to express, on their own, the training their parents have given. For the first time perhaps, the college freshman will make her *own* choice on Sunday.

"Should I go to church this morning?"

Statistics show the busy whirl of campus activities often causes the new college student *not to go* and to gradually lose interest and drop out completely from church.

We suggest a gift subscription to TOGETHER to help your scholar keep in contact with the church. Each mid-month this colorful, inspirational and informative magazine will be welcomed like a letter from home from those who really care. This seemingly small thing might be the incentive to direct this young person to greater service to God and man while growing "in wisdom and stature."

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this month

With DAVID O. POINDEXTER
Broadcasting and Film Commission
National Council of Churches

AN assessment of the television season just past reveals a good deal about the nature of the medium—and about audience tastes.

If one criterion for judging art is its ability to endure, then much that was offered last season in the regular series must be faulted. Out of 34 shows that premiered last fall (remember all the ballyhoo?), only 9 will be returning this September. That is a casualty rate of 74 percent, highest in history. Either the shows were pretty bad, or the audience was discontented, or both.

Returning this fall for the second round will be *Family Affair*, *Rat Patrol*, *Tarzan*, *The Monkees*, *Felony Squad*, *Iron Horse*, *Mission Impossible*, *That Girl*, and *Star Trek*. In my judgment, none of these will be remembered as contributing much to television art.

For the season as a whole, *Bonanza* was knocked out of first place in popularity by *The Smothers Brothers*. Other top favorites included *Red Skelton*, *Andy Griffith*, *The Lucy Show*, *Jackie Gleason*, *Green Acres*, *The Beverly Hillbillies*, *Daktari*, *Bewitched*, and *Gomer Pyle*.

The season now past will be remembered especially as the one in which movies came into their own on TV. The TV premiering of Hollywood favorites, coupled with the production of films to premier on TV with later theatrical release, keyed the season. Among the films which drew the greatest audiences were *Bridge on the River Kwai*, *The Robe*, *Lilies of the Field*, *Five Branded Women*, *PT 109*, *Doomsday Flight*, *Longest 100 Miles*, *Blue Hawaii*, and *Fame Is the Name of the Game*.

TV specials this last year provided insight into the pulling power of America's entertainers. Among the top 10 specials, only Charlie Brown was able to compete with the talent and glamour of the stars. The top-rated special was, as usual, the Academy Awards presentation. Others included the *Bob Hope Christmas Show*, the *Andy Griffith* special, *Danny Thomas* special, *It's*

the Great Pumpkin, *Charlie Brown*, *Lucy in London*, and *Charlie Brown's All Stars*.

In writing this column, I have concentrated primarily on the specials, feeling that few of the ongoing series were of sufficient significance to merit much comment. Apparently network programmers themselves are looking for action outside the monotony of their regular programming. Next season will see continued heavy scheduling of films. Some of them will be more frank than ever, and this is not necessarily bad. It may help serious Christians to ponder the real nature of the human condition which necessitated Christ's death. However, concerned parents will want to exercise continuing supervision over what their children watch.

At the moment, in addition to films, network programmers have about 285 specials in the works, one fourth more than last year. I will endeavor to list these specials here, and I hope that you will schedule your time so as to view those that appear most promising. Here are some for this month:

July 16, 10:30-11 a.m., EDT, on CBS—First of seven *Look Up and Live* programs on art forms entitled *Inner Feelings, Outer Forms*. This is a pantomime with Juki Arkin, music by pianist Shulamit Ran. Others in the series: **July 23**—Chicago rhythm and blues group portrays tenement life in music and dance; **July 30**—an original drama by Jean Claude van Itallie; **August 6**—puppets with George Latshaw; **August 13**—dance with Grover Dale.

July 19, 9-10 p.m., EDT, on NBC—*The Aviation Revolution* (repeat).

July 20, 9:30-10 p.m., EDT, on ABC—*Hit the Surf*.

July 27, 10-11 p.m., EDT, on ABC—*Summer Focus: The Songmaker* (repeat).

August 3, 10-11 p.m., EDT, on ABC—*Summer Focus: Those Crazy Americans*.

August 9, 9-10 p.m., EDT, on NBC—*Siberia: A Day in Irkutsk*.

August 10, 10-11 p.m., EDT, on ABC—*Summer Focus: We Are Not Alone* (repeat). □

state relations, to be applied specifically to NCC use of government funds, which noted that although church and government may co-operate creatively in meeting the needs of the people, "they fulfill their respective roles best when they are institutionally separate."

• Saw the premier of a new film, *The Churches and Alcohol Problems* (produced by the Methodist Board of Christian Social Concerns), which does not try to tell people whether to drink or abstain but points out what churches can do about problem drinking.

MCOR Allocates Aid

The allocation of \$227,413 for relief work at home and abroad has been approved by the Methodist Committee for Overseas Relief (MCOR) for the current four-month period.

Priority projects within the Methodist framework include the Yang Social Center in Hong Kong, tuberculosis work in India, and two orphanages in Pusan and Seoul, Korea.

Through interdenominational outlets, MCOR continues to support relief and social welfare work for Cuban refugees in Miami. Other grants were approved for refugee relief in Viet Nam, to help relieve drought conditions in West Pakistan, and to aid victims of South African apartheid.

Also in Africa, support has been provided George Keller, a Methodist agricultural expert from Galena, Ohio, who is serving a three-year term with the Malawi Christian Council.

Campuses Go Ecumenical

Ecumenical campus centers are coming more and more into fashion.

At Salem State College, a Methodist pastor, a Roman Catholic priest, and a Jewish rabbi will share the first interreligious ecumenical center in Massachusetts.

Dr. Frederick A. Meier, president of the college, presented a ceremonial key to Father James Roach, Roman Catholic chaplain, at dedication ceremonies. Also attending were the Rev. Paul D. Woodbury, Jr., pastor of the Lafayette Street Methodist Church, who serves as Protestant chaplain, and Rabbi Stanley Dreifuss of Temple Shalom, the Jewish chaplain.

Meanwhile, Minnesota's attorney general has told the State College Board there that construction of an interreligious building on the campus of Mankato State College would not violate the principle of church-state separation.

The chancellor of the board had asked whether the State College Board could arrange a long-term lease for state land with the Mankato Religious Council, Inc.

The council represents the major Protestant churches (including Methodist) and the Roman Catholic Church. These groups make up 76 percent of the college's student body.

The council would finance and build the center, give it to the state board, and lease it back. No state funds or tax money would be spent.

The Minnesota Civil Liberties Union has urged the college not to proceed with the project, but the attorney general has assured them that "the application of the 'wall of separation' has been expressed in money terms and not geographical terms."

Also in Minnesota, the Marshall Religious Council, Inc., has been formed by seven Protestant and Roman Catholic congregations to provide a student religious center at Southwest State College in Marshall.

The council hopes to open the \$161,000 all-faith center on property adjacent to the college.

Co-operating in the center is the First Methodist Church of Marshall.

Seek UN Center Flag

There's an empty flagpole at the Church Center for the United Nations in New York City, where Methodism and several other churches and their agencies maintain offices.

A UN flag flutters from one of three poles on the 12th-floor balcony of the center and a U.S. flag hangs from another. But what about the third?

To correct this situation, the Methodist Board of Christian Social Con-

cerns is offering a prize of \$25 to any youth or local-church Methodist Youth Fellowship submitting a satisfactory design for a "Church Center for the United Nations" flag.

Designs should be submitted to the Rev. Richard Heacock, Room 11 C, 777 United Nations Plaza, New York, N.Y. 10017, by October 24, 1967, which is United Nations Day.

Lauds OEO Alabama Grant

A \$399,967 federal grant to poor farmers in Alabama has been called "one of the significant developments of the war on poverty" by a Methodist official of the National Council of Churches.

Dr. J. Edward Carothers, chairman of the NCC's Anti-Poverty Task Force, urged Christians in Alabama and elsewhere not to permit "political opportunists to undermine this effort to meet an urgent human need."

The Office of Economic Opportunity (OEO) made the grant to farmers in 10 counties through the Southwest Alabama Farmers Co-operative Association, with headquarters in Selma. The state's politicians were quick to denounce the allocation. Governor Lurleen B. Wallace, a Methodist, announced she would veto the grant, a power she holds under the OEO Act. The poverty agency director would then reconsider the grant and could override her veto.

The affected area has depended on a cotton economy in the past but through the Co-operative Association's

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The Prince of Peace, a bronze sculpture of Christ on a donkey by Moissaye Marans, is on permanent display in New York's Church Center for the United Nations. It honors Nebraska Bishop Kenneth W. Copeland for his work in the Division of Peace and World Order of the Methodist Board of Christian Social Concerns, and was commissioned with funds from the Nebraska Conference Woman's Society of Christian Service. Pictured, from left: Bishop Copeland; Mrs. Glenn E. Laskey, Woman's Division president; and the artist, Mr. Marans.

PLACES CHRIST HALLOWED

by
Herchel H. Sheets

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A New Role for London's Central Hall

A METHODIST traveler in London, England, in the future will be able to get a meal, line up a tour of important Wesleyan sites, visit fellow Methodists from other lands, and perhaps find overnight accommodations—all at Westminster Central Hall, within sight of Britain's Parliament buildings and famed Westminster Abbey.

That is the hope of Dr. Maurice Barnett, senior pastor at the London Methodist church made famous during and after World War II by the preaching of the Rev. W. E. Sangster. It is also the headquarters of British Methodism.

To keep pace with the British government's plans for renewal of Westminster, the London borough where royalty resides, the Methodist Central Hall complex will be rejuvenated as a fellowship center for international visitors.

Visiting the United States late this spring on a preaching mission, Dr. Barnett hoped to stir interest in the \$500,000 program to revamp Central Hall property into a comfortable and useful center for overseas visitors as well as a more adequate center for a revitalized ministry to Londoners, 98 percent of whom are nonchurchgoers.

Built 60 years ago, when Protestant strategy was to make its structures look more like theaters than churches, Westminster Central Hall stands on three choice acres in the heart of one of London's busiest tourist districts. A total of 11 bus and underground transportation routes converge there.

Last year 6,000 Americans were among the thousands who visited Central Hall, and other Methodist travelers came from 21 countries.

The assembly hall, used in 1946 for the inaugural meeting of the United Nations, was paid tribute when the UN in 1958 issued two special commemorative stamps portraying the huge copper-domed building. It houses one of England's finest pipe organs.

During war bombings of London, the great hall was closed. Sunday services were held in a large basement room well below street level, which served as a bomb shelter. It can accommodate 1,000 persons.

With aid from British Methodism's 10 national boards and agencies which are housed in the Central Hall complex, an old debt of \$168,000 has been paid, and the badly rundown property has been redecorated. Other repairs and improvements are in progress. New seats have been installed in the assembly hall, which now seats 3,000, and the building has new elevators.

Funds now being raised worldwide among Methodists will be used to turn the former bomb shelter into a fellowship center with game rooms, lounges, restaurant, and other facilities for tourists. Also contemplated is a tour-guide service, where a visitor can get information and help in planning tours to Wesleyan sites all over England.

A recent government white paper designated Central Hall, along with the Parliament buildings and Westminster Abbey, as the three sites that will be preserved in upgrading this section of the capital city. As other nearby buildings are torn down, open spaces will be landscaped with parks and fountains, and new high-rise apartments will be built.

Renewal plans for Central Hall also envision facilities for a revitalized ministry to Londoners. Its present ministries include youth clubs, senior-citizens groups, a "hazard group" working with drug addicts, and a social-responsibility group. Sunday-evening services draw 1,100 to 1,800 persons for worship and fellowship.

—Newman Cryer

work, farmers have diversified crops. The OEO grant would permit them to buy fertilizer and supplies at a savings through the co-operative. Hopefully, incomes would be raised and self-sufficiency encouraged.

Dr. Carothers says the program will help to "create the social and economic atmosphere in hard-pressed rural areas of the Deep South that will make it possible for people to succeed where they are." The necessity of the poor to move from slums in the country to slums in the city can also be reduced, he added.

Urges Focus on Youth

The church should shift its focus to the youth, many of whom have "accepted unhealthy ready-made motivations on the campus and in the ghetto," says Bishop Hazen G. Werner.

Bishop Werner, New York, is chairman of the World Family Life Committee of The Methodist Church. Addressing the annual pastors' conference of the North Carolina Council of Churches, he said that youth "feels that much of the religious life of the adult society is unreal."

Dissent and rebellion by youths around the world are not just a series of unrelated outbursts but "the surfacing of what is a deep underrunning current of nihilism," declared Bishop Werner.

"Youth is caught in a gigantic revolution at the false aims of materialistic society, saying, 'You live for fraudulent ends . . . we will live for nothing.' The really great threat to our Christian way of life is the worship of the great god, nothing.

"The church," continued the bishop, "will have to relate theology to the behavior of our day. It must make clear meaningful reasons for honesty, abstinence, and chastity.

"Let's establish that the only value that man has comes from God."

Emphasize Racial Equality

Chicago Area Methodists heard one of Roman Catholicism's newest cardinals speak out on racial equality and learned that a Negro had been named to the No. 2 office of the Rock River Annual Conference as the body met in June.

Dr. Harry B. Gibson, Jr., of Oak Park, Ill., superintendent of the Chicago Western District, was appointed chairman of Bishop Thomas M. Pryor's cabinet of seven superintendents.

John Cardinal Cody of Chicago charged that the Christian churches often have failed to explain to their members why religion is concerned with such issues as poverty, international justice, and racial equality.

"If religion must be involved in social issues—and I am convinced that it must—then the leaders of religion have a duty before God to set forth clearly and repeatedly the moral basis for this involvement," declared the cardinal. He observed that the presence of the clergy and other church-related persons in the civil-rights movement, peace organizations, and the poverty program is being increasingly questioned.

The "pressing need" for open housing was stressed by Dr. Lloyd A. Gustafson, Aurora District superintendent and outgoing chairman of the bishop's cabinet. Deploing the fact that the church is not in the forefront in either dialogue or active solution of open-housing problems, he declared churches must join hands with agencies already working in this field for a united front to obtain effective laws and promote common understanding.

Announce Major Gifts

Recent gifts to Methodism—one each to the Boards of Missions and Evangelism, and one to a Methodist-related college—have amounted to approximately \$1,115,000.

The R. W. Fair Foundation of Texas has presented \$60,000 to the Board of Missions World Division for scholarships to train key young people overseas and to assist in the ministry among Spanish-speaking people in the Southwest. To date, the Fair Foundation has given \$630,000 for these two specific programs.

An "initial" donation of \$55,000 from A. S. "Gus" Mertz of Webster, N.Y., president of the Methodist Foundation for Evangelism, will be channeled through the foundation and

designated for special projects of the Board of Evangelism.

The third recipient of a large gift was Methodist-related Lambuth College in Jackson, Tenn.

President James S. Wilder, Jr., announced that the college is the beneficiary of an estate approaching \$1 million. This gift comes from the combined estates of the late Mrs. Harvey D. Best of Miami, Fla., and her niece, the late Mrs. Mary D. Johnson.

Support Farm Workers

Two divisions of the Methodist Board of Missions have taken action to focus public attention on the problems of farm workers—particularly seasonal and migratory laborers.

The Woman's Division has joined other church, labor, civil-rights, student, and civic groups in the National Campaign for Agricultural Democracy (NCAD). The group aims to bring justice to the "most dispossessed and powerless members of our society" by gaining public support for a congressional bill which extends the National Labor Relations Act to around 1.5 million agricultural employees.

Both The Methodist Church, through its boards and agencies, and the National Council of Churches are original participants of NCAD, founded this past winter in Washington, D.C.

The mission board's National Division has proposed that there be an augmented program through the Texas Council of Churches to develop authentic conversations among growers, agricultural workers, and members of the affected community.

A Pledge Is a Pledge . . .

In 1919 a great "Centenary Movement" was launched for financial support of Methodist missions projects. It commemorated the beginning of Methodist missions and the founding of the Missionary Society in 1819.

Methodists pledged more than \$100 million to the movement.

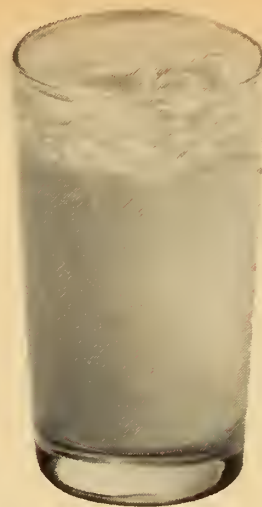
Now, almost half a century later, a payment on a pledge to that campaign has been received by the Methodist Board of Pensions in Evanston, Ill.

A brief explanatory note was postmarked from Kansas City, Mo., and contained \$35 in cash. The note said simply, "I owe \$35 on the Centenary fund that was pledged back in the late teens." It was signed, "A friend of The Methodist Church."

RIAL Stresses Relevance

Religion in American Life (RIAL) has launched a new national advertising campaign emphasizing the need to make religion more relevant to today's social issues.

Theme of the interreligious group's



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Cream of RICE is easier to digest than any other type of cereal, giving a ready source of fast energy. Furthermore, it causes less stomach acid than any other type of cereal.

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CENTURY CLUB

The five new members of Century Club this month, all of the fairer sex, are among the more than 10,000 Americans over 100 years old. They are:

Mrs. J. P. De Moss, 100, Odessa, Mo.

Mrs. Mae Duschaine, 100, L'Anse, Mich.

Mrs. Rosa Feldhaus, 100, Gaithersburg, Md.

Mrs. L. E. Nesbitt, 100, Wilkes-Barre, Pa.

Mrs. Hattie Piper, 100, Cedar Rapids, Iowa.

In submitting nominations for the Century Club, please include the nominee's present address, date of birth, name of the church where the centenarian is a member, and its location.

drive is "Live Your Faith—Light the World." It will be depicted on such mass media as 100,000 bus and subway car cards, 6,000 transportation platform posters, 4,000 large outdoor posters throughout the country, and in many newspapers and magazines.

The RIAL campaign follows a recent Gallup Poll showing that 57 percent of Americans believe that religion is losing its influence on American life. Ten years ago only 14 percent held this opinion.

In announcing the campaign, RIAL officials pointed out that for the first time symbolism used will be "strongly secular—a hand holding a lighted match surrounded by complete darkness."

Other RIAL ads will focus on racial discrimination, world peace, the ecumenical movement, and the "search for kicks . . . with the message directed toward youths and how they can help improve the world."

The new drive also follows a national consultation sponsored by RIAL and supported by Protestant, Catholic, Orthodox, and Jewish clergy. This consultation agreed that "much of what the churches and synagogues are doing is indeed irrelevant," and that communication needs to be made with those who feel themselves alienated from the religious community.

EUBs Revisit Long Barn

As it turned out, Mennonite farmer Jacob Landis could have planted his cornfield before Pentecost Sunday.

He had delayed the planting of a plot across from his big barn near Neffsville, Pa., for a May 14 pilgrimage by Evangelical United Brethren churchmen. The barn once belonged to Isaac Long (an ancestor of farmer Landis) and is an EUB shrine.

About 1,100 persons, including many Methodists, moved to a nearby high school due to inclement weather. But the cold drizzle failed to dampen their spirits in commemorating the 200th anniversary of the milestone in history when EUB founders Martin Boehm and Philip William Otterbein met and expressed their common spiritual tie in a worship service at the Long barn [see October, 1966, cover].

The original Boehm-Otterbein meeting in 1767 ultimately led to organization of the United Brethren in Christ. That body joined with the Evangelical Church in 1946 to form the present EUB denomination with which Methodists anticipate union next year.

In costume and full beard, Dr. A. Glen O'Dell, superintendent of the Indiana South EUB Annual Conference (and a seventh-generation descendant of Martin Boehm), delivered a sermon based on Boehm's beliefs. At its close, EUB minister Elwood



The historic meeting of two "spiritual fathers" of the EUB Church—Philip William Otterbein and Martin Boehm—is reenacted in a 200th-anniversary observance by the Rev. Elwood Needy (left), Waynesboro, Pa.; and Dr. A. Glen O'Dell, New Albany, Ind.

Needy, impersonating Otterbein, rushed forward from the congregation, embraced "Boehm," and exclaimed, "Wir sind bruder!" ("We are brethren!")

The commemorative service featured hymn singing in German and anthems by a massed chorus of EUB choirs from the vicinity of Lancaster, Pa.

Boehm late in life considered himself both a Methodist and a United Brethren. His wife and children were Methodists, and a son, Henry, became a Methodist minister and traveled extensively with Bishop Francis Asbury.

The friendship of Asbury and Otterbein was so close that the Methodist pioneer asked the EUB forefather to assist in his consecration as a bishop.

Methodists in the News

Dr. Samuel E. Stumpf assumes the presidency of Methodist-related Cornell College, Mount Vernon, Iowa. Dr. Stumpf received national recognition last year when listed as one of 33 "Super Profs" by *Esquire* magazine. He was the first faculty member of Vanderbilt University to have taught in four schools of the university during his career there.

Miss Sylvia Hitchcock, active member of Kendall Methodist Church, Miami-Kendall, Fla., named "Miss U.S.A."

Married: Miss Marguerite Deyo, formerly Board of Missions executive secretary for Angola, Mozambique, Rhodesia, and South Africa and missionary for 31 years—to Dr. A. Wesley

Principal speaker for the anniversary service was Dr. John Ness, Jr., of Dayton, Ohio, secretary-curator of the EUB General Historical Society. Recalling the spiritual fervor of the founding fathers, he declared that "the average man does not need the Gospel presented more rationally, he needs to hear it proclaimed by those who believe it more passionately."

Churches Go After Grads

Methodists are co-operating with major Protestant and Orthodox church bodies on college campuses across the country in a drive to recruit career specialists for Christian mission and ministry.

The National Project for the Co-operative Enlistment of the Church's Ministry is a pilot project designed to help the churches toward more effective contact among promising college and university students under the auspices of the National Council of Churches.

Supported by 10 denominations and 2 private foundations, the three-year project is headquartered in Chicago under the directorship of Dr. Douglass Lewis, formerly chaplain and assistant professor of religion at Tennessee Wesleyan College in Athens, Tenn. It is a part of the NCC Department of Ministry and Dr. Lewis has a national committee of 40 churchmen, university administrators, and seminary officials to work with him.

According to the announcement made by the NCC president, Dr. Arthur S. Flemming, enlistment must be both "national and ecumenical in scope." The purpose of the new project is "to find the necessary answers for a program to provide the quantity and quality of manpower needed for the church's ministry in the 1970s," Dr. Flemming said.

Pugh, retired member of the North Indiana Conference.

Methodist lay woman Mrs. Elizabeth Hayes, chairman of the social committee of the Korea Association of Voluntary Agencies, and Mother Thornton, a Roman Catholic nun who heads the social-work department for women in Chun Cheon, have joined in an ecumenical program to give college students field training in social welfare work in Korea.

Norma Anne Hudnall, daughter of the Rev. and Mrs. Ben Hudnall of St. John's Methodist Church, Aiken, S.C., has been named by the national Amateur Athletic Union as "Outstanding High-School Girl in Physical Fitness in the United States."

HELP! I'm a Prisoner of the Wasts and Dosts

WHEN THE pastor said, "Let us pray," that was the signal. He and the congregation automatically stepped into a linguistic time machine, closed the door on the 20th century, and stepped out for the duration of the prayer into a world where men wore long hose and women did not.

To that point in the worship service, every attempt had been made to communicate. Even some of the music had been the new dissonance, but the congregation endured it patiently because it was supposed to be "relevant." And when the pastor preached, he cast ancient truths in a modern mold, throwing in a mildly slangy word or two to prove that he was in tune with the times.

But during the prayer in, I'd guess, 98 percent of Protestant churches on a Sunday morning, there is a semantic atavism that would seem incomprehensible to us if we hadn't been brought up on it. We have become so conditioned to the *wasts* and *dosts* and *didsts* and *wilts* that we are more startled by plain English in a prayer than we are by the use of the special list of exclusive words that we would regard as obsolete anywhere else.

On this, I am no paragon of trend-bucking myself. When I have a part in the service, I am as much a prisoner of the *wasts* and *dosts* as the next public pray-er. But I am beginning to feel uncomfortable about it—more uncomfortable than I am on the private occasions when I try to talk to God as straightforwardly as I expect him to talk to me. When other people are *not* listening over my shoulder, I drop all the fancy words and say right out what it is I have on my mind. The point is that, in the clinches, we pray as we talk, think, and write.

For one thing, most of us, even ministers, do not get enough practice at using the *wasts* and *dosts* to do it well. I suspect that a true Elizabethan would grow hot under his ruff collar at some of the prayerful sentences we embark upon innocently enough, only to become bogged down.

Thus, while we feel comfortable with a "wilt not," it gets a bit sticky if we have to cope with a "goest" or "leavest." "Didst" is another word that seems to be a futile attempt to gild the lily. "As Thy Son didst walk this earth" does not seem to me to be nearly as eloquent or even as devout as would be, "As Your Son walked . . ." or better yet, "As Your Son shared our human experience."

That brings us to the question of what is devout and what isn't. I remember having lunch with a Navy commander who, at retirement, was about to become a kind of technological missionary in Southeast Asia. When I happened to mention my secret preference for "you" as against "thou" in public prayer, he was aghast. In his opinion, God deserved special treatment, some form of address different from and superior to that which we accord others. To him, anything else was sacrilege.

Now I readily admit that effectual and fervent prayer cannot thrive if, for whatever reason, it is self-conscious. But when we give the impression that God may be suitably addressed only in a certain kind of language, we are, I think, guilty of introducing a crippling degree of self-consciousness at the other end of the spectrum. Inability to lead or to participate in prayer certainly doesn't stem from having nothing to say. Often it stems from not knowing *how* to say it in what amounts to a foreign tongue. When even the Bible has been translated into numerous modern English versions, we have not yet translated our prayers.

Back up a moment for a fresh look. For one thing, what did we do for *wasts* and *dosts* before the era of King James English? The King James translation of the Bible was made in 1611, but prayers were being said long before that, and we may safely assume that they were reasonably devout ones.

The fine print of the flowery dedication "to the most High and Mighty Prince James" in the front of that Bible (or at least in the front of my copy) says that here is "one more exact Translation of the Holy Scriptures into the English Tongue." It was not translated into the language of special holiness, but into the language of the people.

How much it—the source of our prayer vocabulary—was the language of the people I did not realize until I opened a ponderous unabridged dictionary to the word "thou." What it had to say was absolutely shattering: "*Thou*—used in Middle English and in early modern English at least into the 17th century as the appropriate form of address to an intimate friend or a person of lower social status than the speaker."

Here we had thought all along that we were being holy, when what we were really being was profane! Either we were being chummy with God—a mannerism in public prayer that particularly distresses me—or we were hailing Him as we might hail a taxi, and for approximately the same reason: to be hauled somewhere, but in this instance, with the expectation it would be a free ride.

What, then, is the conclusion of the matter? That every last *wast* and *dost* ought to be routed out of our prayers? Heaven forbid. All I am saying is that we must not let anybody—especially a generation that knows not King James—get the quaint notion that one set of words is more religious than another. Nor should we allow the notion to prevail that if a person wishes to pray, he must learn a special prayer vocabulary and then force himself to say whatever it is he wishes to say in a form that is difficult and utterly unrelated to anything else in his experience.

Prayer is and ought to be the most natural thing in the world. For some, that will mean using every *dost* and *wast* that can be mustered. For others, the reassurance that one word is no holier than another may provide liberation that will make prayer not only meaningful but indispensable.

—KENNETH L. WILSON

Condensed from an article originally appearing in Christian Herald, of which Mr. Wilson is executive editor. Copyright © 1967 by Christian Herald Association, Inc.—YOUR EDITORS



A man wonders why clergymen are there. Then he figures it out: "This is where they should be, isn't it?"

Swingin' Love in Saginaw

On duty in Saginaw's night spots, the 13 clergymen of the Night Watch see all the problems of an industrial city: dope, prostitution, unfaithful wives and husbands. Every night, members of the ecumenical team cover bars, hospitals, and jails.

By DAVID F. MARSHALL

YOU'RE riding high in April,
Shot down in May./That's life . . .

From the jukebox, Frank Sinatra was putting it on the line. At the bar were recruits of the swinging sixties, refugees of the lush fifties—hangers-on from the fabulous forties—even a few survivors of the tired thirties. The fluorescent glow behind the bar played on bottles of

charcoal-mellowed, filtered, eud-dled, aged—bourbon, gin, vodka, rye, Scotch—booze.

Someone mumbled: "Sing it out, Frankie Baby!"

Frankie Baby cooed from the pastel jukebox a philosophy for each person holding down the bar with his elbows. Then in walked a priest.

"That's no priest," one girl yelled. "It is too!" another asserted. "He's part of this new thing in town called 'Night Watch'—or something like that."

Father Joseph A. Schabel of Our Lady of Mount Carmel rectory in Saginaw, Mich., sat down at the bar. This wasn't the first time a Night Watch member had received a strange welcome, nor would it be the last. Later Father Schabel explained to the awestruck girls why he was there.

The 13 Protestant and Roman Catholic members of Night Watch get varied receptions in Saginaw's night spots. From Pee Wee's and the Red Horse on the drag to the

An INTERCHURCH FEATURE originated by the **United Church Herald** (United Church of Christ).—Your Editors

bars and flophouses by the bus station, Saginaw has all the problems of an industrial city: dope, prostitution, unfaithful wives or husbands, upper or middle-class senior and junior executives who stretch a martini lunch into the wee morning hours.

One member of Night Watch, Father Leo R. Lynch, administrator of the Catholic Mission Center, heard a girl say: "Well, here we are on the make and he's holding church."

The watch covers Saginaw's bars, hospitals, and jails every night, a model of ecumenical participation. United Church of Christ (UCC) pastors, United Presbyterians, Episcopalians, Missouri Synod and American Lutherans, Roman Catholics, Methodists, Church of God—all the clergy take a turn in helping the lonely, the sad, the frightened, the weary, the junkie.

Recently, Robert C. Waters, pastor of United Community Church, UCC, checked in with the Night Watch answering service to find an urgent message for Father Schabel or himself. Hurrying over to a dark house, Bob Waters found Father Schabel getting out of his car. Inside was Saginaw's top dope pusher—shook and scared.

Members of the syndicate had decided the pusher was too hot. Having gone to the authorities, he now was wanted by both groups, and an anonymous phone caller told him he had two days to live.

The confidence that Saginaw's people of the night have in the clergy team is amazing. One bar owner called Night Watch to stop a fight. Another called for help to get a drunk home. Each had different reactions when asked why he relied on Night Watch.

"These guys aren't out to hold a tent meeting, you know," one bartender replied. "They're here to listen—just listen."

A man at the bar backed up this statement by saying, "The first time you see them, you wonder what in sam hill they're doing here. Then you figure it out. This is where they should be, isn't it? Isn't this what it's all about—this church stuff, I mean? After talking with one, I asked, 'Man, are you for real?'"

The common misconception is

Leo R. Lynch,
Roman Catholic

"The kind of people we contact in the night can only be reached through such a program."



A. Theodore Halsted,
Methodist

"I have more opportunities to be a pastor to people when they need me most. I'm more human when I'm away from the protective insulation of church walls."

Herbert Catlin,
Protestant Episcopal

"I could come up with something pious about Night Watch, but the real reason I go is because I enjoy it. There is a whole world of people who need to know that someone loves them and cares."



Richard C. Meske,
United Presbyterian, USA

"Going to where people are and accepting them as persons gives me the right to listen, to relate person-to-person in a significant way. I welcome the opportunity to go."

Donald Claggert,
American Lutheran Church

"The team basis makes a lot of sense. I tried it on my own for a while, but the team reinforces you and makes it more effective."





A man asked one of the founders, Robert C. Waters (left), "Baby, what are you doing here?" He replied, "Baby, I'm here because God loves you and because of that I love you, too." The man shook his head, smiled, and said, "Man, that's real swingin' love!" The confidence Saginaw's people of the night have in the clergy team is amazing.

that people who drink regularly are searching for fantasy, the unreal. Exactly the opposite is usually the case. A bar is a place where what is honest can be said, quietly and sincerely. It is a good spot for someone to listen and counsel.

Night Watch began a year and a half ago when Russell W. Durler, pastor of Countryside Presbyterian Church, and Bob Waters, UCC, read in their church magazines about Don Stuart's night ministry in San Francisco's Tenderloin district. Each saw the need for such a ministry in Saginaw.

The discovery that both had the same idea clinched it. They called Father Thomas R. Horton, a Roman Catholic and now president of Saginaw's ministerial association. Father Horton checked with his bishop who reacted favorably, and the team began to recruit personnel. After careful screening and checking with other cities' night ministers, team work began.

Dean Herbert Catlin, rector of Calvary Memorial Episcopal Church, was the first man out. "I suppose if I thought about it," says Dean Catlin, "I could come up with something pious about Night Watch, but the real reason I go is because I enjoy it. There is a whole

world of people who need to know that someone loves them and cares for them as they are, and they're out there in the night."

Night Watch stumbled and faltered at the start, but soon the clergy teams were making significant contacts every night.

Each team fills out a confidential report of the night's activities and contacts.

Richard C. Meske, pastor of Washington Avenue Presbyterian Church, tells of meeting a man on the prowl for four fellows who had knifed his buddy. He obviously meant business; there was a pistol in his belt. Before they parted, the minister had talked him out of his plan for revenge.

Following a fire truck answering an alarm, Dean Catlin came to a house where three children had burned to death. He saw an old man who had run to the fire, hoping to help, groveling on the ground and crying. The man couldn't understand why God would let this happen. He and the priest thrashed it out.

Two teachers were talking in a bar when Joy E. Arthur, minister of education at Jefferson Avenue Methodist Church, met them. Both teachers had left their husbands

that night. Mr. Arthur persuaded them to think it over.

Two women met James D. Nixon, pastor of State Street Methodist Church, in a hospital emergency ward. One of the women had a daughter who was in a room next to a man dying of cancer. Each time she passed the man, she was shattered by memories of her husband who had died of the same disease two months before. By listening patiently, Pastor Nixon helped her.

It is not easy for these men to spend an exacting day in their regular parish duties and then stay up most of the night. Their faces show the strain of the extra hours, but none of them would have it any other way.

"I'm a day people," remarked Father William W. Boli, rector of St. Paul's Episcopal Church. "I have to force myself to go, but once I'm out, it's a different story. I was at the hospital when an ambulance brought in a body and a sobbing woman. Her husband had just suffered a fatal heart attack. She saw my collar and started talking. There's no feeling quite like being there when you're needed."

How much the Night Watch means to these men is shown by A.

Theodore Halsted, pastor of the Methodist Church at Hemlock, 16 miles from Saginaw. He drives it each week for his shift on the Watch as well as for the regular staff meetings. Ted has extended the program into the Hemlock area. "I've gained a perspective I never had before," he says.

The team's junior member, Donald Claggett, pastor of Zion Lutheran Church in Freeland, also drives quite a distance. He feels the excitement of first-time experiences. Recently he met a man who was planning to leave his wife and family, but after talking it over, he promised Mr. Claggett he would reconsider.

"I met a lady in her early 60s," recalls LaVern Franzen. "She saw my collar and said, 'Pastor, you should be in your church.' I looked her in the eye and said, 'I am in my church.'" He is pastor of the Lutheran Church of the Messiah. "After a while, she told me she was dying of cancer," Vern continued. "She was worried about her kid brother who was a junkie. 'I'll tell you, Pastor,' she said, 'if you'll help my kid brother who's on heroin, I'll go to the police with the name of

every pusher living in Saginaw.'"

One man in a bar looked at Alvin D. Rockey, pastor of Winebrenner Church of God, and asked, "Man, what's this church stuff coming to? Now I've seen everything." Mr. Rockey explained why he was there: "We're just following the words of Jesus, 'He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.'"

The reasons why the clergymen are in Night Watch give insight into the men and into the Christian church today. Their congregations look at the team ministry with many different reactions. Some are 100 percent favorable, others are cautious in their approval. The married clergymen must have understanding wives since belonging to Night Watch subtracts another of those already rare evenings at home. But as each says, the reasons for belonging are far greater than the reasons against it.

A good example of what is happening in Saginaw with this ecumenical night ministry organized and staffed by local pastors comes from one of the founders, Bob Waters. Bob was in a night spot featuring jazz when he overheard

an elderly Negro sitting next to him at the bar humming along with the band. Bob began humming along with him. The man turned to him, eyed his collar, and asked, "Baby, what are you doing here?" Bob replied, "Baby, I'm here because God loves you and because of that I love you, too." The man shook his head, smiled, and said, "Man, that's real swingin' love."

George MacLeod, leader of Scotland's Iona Community, says it succinctly: "I argue that the cross be raised at the center of the marketplace as well as in the steeple of the church. Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves, on the town garbage heap, at a crossroads so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek; at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where he dies. And that is what he dies about. And that is where churchmen should be and what churchmanship should be about."

And that's what this swingin' love Saginaw calls Night Watch is all about, too. □



"Sour godliness is the devil's religion"

—JOHN WESLEY

The church-school teacher asked his class of six-year-olds what "responsibility" meant.

"Responsibility," explained one boy, "is what you should do that you wish someone else would do."

—JAN ROWE, Savannah, Ga.

A former minister of our church had moved to northern Michigan late one fall. When time came for his first Communion service, no grape juice was available in the small inland village.

The minister's ingenious wife took some strawberry jello, added

extra water, and filled the Communion glasses with it Saturday evening.

The next morning the congregation was served Communion, but no one drank the grape-juice substitute. The cold climate had jelled the liquid during the night!

—MRS. R. J. WARNER, Xenia, Ohio

Billy came home from church very excited one Sunday. His teacher, he reported, had told the class the story of Adam and Eve, about how Eve was created from Adam's rib.

A few days later, he returned from school with a complaint. "Mom," he said, "my side hurts. I think I'm having a wife!"

—NANCY BROWNING, Newport, Ky.

A preacher, infamous for his long sermons, now expresses himself with brevity. Asked why, he explained:

"It was a remark I overheard.

During a pause in one of my sermons, one man said to another. 'What follows his sermon?' And the other fellow replied, with a sigh, 'Monday.'"

—THE REV. EMMETT S. DAVIS, Hinesville, Ga.

Harry Denman, former head of Methodism's Board of Evangelism, was addressing a largely Calvinistic audience in Michigan. Referring to their "once saved, always saved" belief, he declared that the only major difference between his thinking and theirs was his Methodist belief that one may fall from grace.

When he was challenged on that point, Dr. Denman shot back, "I know it because we have so many Methodists *doing* it!"

—CLIFTON W. MARTIN, Muskegon, Mich.

Do you have a favorite church-related chuckle? Why not share it with TOGETHER readers? If it is used, you'll receive \$5. Sorry, no contributions can be returned, so please don't send postage.—Eds.



"You need some rest," she said, "and you won't get it with all three children at home. Besides, we're enjoying your youngsters."

The Most Exciting Debt I Ever Owed

By ELIZABETH MELLOTT POYNTER

She was not allowed to pay back the people to whom she owed so much. It was a debt that could be collected only by somebody else who would, in turn, receive the kindness she had received.

IT WAS the night before our third child was born, and our happy expectancy had been shattered by a telephone call. The woman who had planned to keep our two older children while I was in the hospital suddenly was not available.

While the objects of our concern,

two-year-old Katherine and year-old Billy, slumbered peacefully, my husband thumbed purposefully through the yellow pages. "Don't worry," he assured me, "I'll find someone else."

Brave words, but I was plenty worried. Wally was in the Navy,

and in just a couple days his ship was going to sea for seven weeks. Our nearest relatives were 500 miles away, and in no position to help us. Added to that, we were new in town, faced with the prospect of having to hire a stranger in a strange city at the last minute.

We made half a dozen calls to nursery schools. No room. No overnight services. No answer. As Wally reached for the phone to start calling again, it rang. It was a Navy chaplain whom we had met just recently.

"Say, Joe, you've lived here longer than we have. Do you know any reliable baby-sitters?" my husband asked him, explaining our problem.

The reply was immediate and unexpected. "How about us? We've always wanted kids, and we have lots of room."

"Sounds wonderful," said my husband delightedly, "but hadn't you better ask your wife?" There was a brief silence at the other end, then Joe announced: "Jane would love to have them—and tell Betsy that Jane is a registered nurse and has had experience in pediatrics."

The next day I went to the hospital, right on schedule. Two days later my husband went to sea, the father of a brand-new baby girl.

When it was time for me to come home with the new baby, Jane insisted on keeping Katherine and Billy a few extra days. "You need some rest," she said, "and you won't get it with all three children at home. Besides, we're enjoying your youngsters."

A week later Jane and Joe brought them home with a pile of their clothing all washed and neatly folded. Savoring their familiar clatter and looking at Joe's and Jane's friendly faces, I asked as I had before: "Isn't there something I can do to repay you?"

"Nope," said Joe cheerfully. "There's nothing you can do for us." Then he added soberly: "Do it for someone else someday."

I had never thought about repaying kindness in quite that way. Brought up in a settled, tree-shaded community, I had been taught to "neither a borrower nor a lender be," and to accept no favor I could not repay. Of course, if trouble or bereavement came, then you were free to accept the kindness of your neighbors, knowing that over the years the time would come when they would need your help. But favors as I knew them were business-of-living transactions, repaid not in coin but in mutual friendship and dependence.

Now in later life, moving frequently as Wally and I did, we had no chance to know neighbors very well. And yet I discovered that it is the family which moves often that is the most vulnerable to sudden trouble.

"I just muddle along as best I can," one young mother, veteran of many moves, confided to me once as we sipped coffee in her kitchen. "I don't feel I ought to offer much to my neighbors. We won't be here long. My mother used to say that if you really want to make people uncomfortable, just do things for them they can't pay back." She sighed: "I guess that's right, too. I know I don't like to feel beholden."

But now Joe had made me beholden to the whole human race. "Do it for someone else." I was indeed indebted, and an interesting thing happened when I began studying my neighbors, looking for that "someone else." I recalled other people to whom I owed a thousand kindnesses. When I was a little girl, for instance, there was the little old lady who regularly handed me a cookie and listened to my troubles. And there had been the elderly widow who had gotten up at 5 a.m. to lend me her binoculars and help me identify the birds skipping under the hedges.

THERE were others. Like the neighbor who rang our doorbell the first night we were in a new apartment, sitting wearily on the packing boxes, staring forlornly at the monumental mess. "I saw the van outside today," said our caller, "and thought you might feel more at home if you had this." She held out a pie still warm from the oven.

Of course, I always had said, "Thank you." But thank you was not enough, and we rarely had been around long enough to return a favor. Now I knew how, and eventually I got my chance to repay Joe and Jane. By then we were in yet another house, "old residents" by our standards, because we had lived there nearly two years. A nearby house was bought by a young couple from Europe, but while they were busy moving in, the wife was taken seriously ill. She was whisked off to the hospital,

leaving her husband with two preschool youngsters in addition to all the responsibilities of his new teaching position at a nearby university.

"Oh, I couldn't expect you to do that," he said when I offered to care for the children while he was at work.

"I owe it to you," I said. When he looked bewildered, I went on to explain how Joe and Jane had helped me several years before.

When his wife recovered, she came to me with my old question: "Isn't there something I can do for you, some way I can repay you?" And I found myself saying: "Just look around. You'll find someone who needs help. Do it for them."

But the best part of saying, "Do it for someone else," was yet to come. We learned that not only could we do a favor for someone without his feeling indebted to us—but we could do it first.

So we gave young Jim a hand with his schooling. He had used every minute he could spare from a full-time job to complete a high-school education he had unwisely abandoned. When the university of his choice accepted him, he was jubilant, but he had very little money. So one day my husband handed him an envelope containing a modest sum.

"Gosh, sir," Jim promised, "I'll pay this back just as soon as I graduate."

"I don't want it back," Wally told him. "If you really want to pay me, wait until you're on your feet financially. Then find someone like yourself who's working his way through college, and give it to him instead. You might even like to tell him to do the same thing for somebody else."

Wherever we have gone we have found that "Do it for someone else" has left a wake of friends we might never have made otherwise. Now that we have settled permanently in a small town, it still has the same happy results.

The help Joe and Jane gave us could have saddled us with a heavy feeling of indebtedness unpaid. Instead, because Joe wisely said: "Do it for someone else," the obligation we have felt to them has been, for me, the most exciting debt I have ever owed. □



The Rev. Jack Bremer, seminar director, interprets the House legislative calendar for seminar members.

A Lesson in Christian Citizenship

'Involvement' is the key word for the Kansas MYFers who participate in the Christian Citizenship Seminar. They come from throughout the state to take an intense look at their legislature and learn, incidentally, that religion and politics should mix.

"I HAD never participated in anything like it before. It gave me an entirely different outlook and opinion of many problems facing our society today. It really meant a lot to me."

These words of 16-year-old Les Petersen are ample testimony to the growing strength of a Kansas Methodist Youth Fellowship program

that mixes religion and politics—the Christian Citizenship Seminar.

Les, a high-school junior from Baldwin City, was one of 44 juniors and seniors who met for three days last spring at Topeka's First Methodist Church. They came from MYF groups throughout Kansas (approximately 10 from each district) to explore problems requiring

legislation, to meet senators and representatives from their home areas, and to experience the legislative process through their own mock legislature.

They slept on cots in the church basement and ate in the state office building cafeteria. They discussed issues with government leaders, met the governor, traveled all over the



The Kansas capitol looms as an impressive seat of government above the heads of MYF delegates heading for seminar sessions.



Gov. Robert B. Docking (left) was headed for a press conference, but paused long enough to outline his duties and authority—and to explain meaning of the state insignia in his office. He met seminar delegates just before they attended a House legislative session.

city on field trips, relaxed with recreation, and worshiped.

Their leader was the Rev. Jack Bremer, pastor of East Topeka Methodist Church. He was the seminar director and was primarily responsible for organizing the five study groups that functioned at the core of the seminar.

These groups discussed mental health and penal reform, poverty, civil rights and fair housing, political extremism, and social welfare—all keyed to current state legislation. Group leaders included Methodist ministers, an institutional chaplain, a Roman Catholic priest, and a social worker.

An additional resource leader was Dr. Robert Harder, a chief developer of the biennial seminars. (This year's program was the fourth.) Formerly pastor of the East Topeka Methodist Church, Dr. Harder now is Gov. Robert B. Docking's special advisor in the state Office of Economic Opportunity. For the 1967 seminar, his job was mainly "inside man" in the capitol.

The weekend seminar's pace was

Afternoon "chat time" gives students an opportunity to question senators and representatives over coffee and Cokes.





A mother on Aid to Dependent Children outlines her problems to a seminar group studying social welfare on a field trip. While she talks, social worker and group leader Margaret Canfield holds the baby.



Emporia delegate Jane Love urges passage of the bill sponsored by her study group before the mock legislative session.

fast. The first day centered in the Kansas capitol. Between speakers—Senator George W. Haley, first Negro graduated from the University of Arkansas and a Christian Methodist Episcopal lay leader; and Representative Clyde Hill, House speaker pro tem and vice-chairman of the Ways and Means Committee—MYFers attended sessions in both the House and Senate chambers and, by study groups, sat in on various committee meetings.

Later, back at the church, the young people enjoyed an informal “chat time” with legislators and state officials.

According to Les Petersen, “The seminar gave us a chance to see our government in action . . . the ‘chat time’ was terrific. I’ve never been so delighted at any one thing before as I was with the talks we had with our senators and representatives.”

The next day the study groups went on field trips designed to provide firsthand exposure in their study areas and to discuss these problems with related agencies.

Les’s group, studying social welfare, made stops at the day-care center in East Topeka, a privately operated center for children of working mothers; at Highland Park Neighborhood House, a community

center sponsored by the Office of Economic Opportunity and the Menninger Foundation; the Salvation Army day-care center; the Pine Ridge public housing development and a visit there with a Spanish-American mother of five children whose husband is mentally ill; and at the state and county welfare departments.

At each stop, study group members struggled to understand the problems involved and the efforts being made by the various agencies to alleviate the problems.

“It all started me thinking how good I have had it, how lucky I have been,” said Les. “I’ve been kind of mixed up about what I’m going into, but now I’m thinking about social work.”

That night, meeting in their mock legislative session, each MYF study group presented one actual bill pending before the state lawmakers. Each had five minutes to present its bill and argue for its passage. Debate was then opened to the entire group. All five bills were presented, debated, passed, or defeated in this session which climaxed the seminar.

Theme of the Christian Citizenship Seminar is that God calls men to involvement—that the church does indeed have a mission in the

world, that the nature of the Christian faith is involvement, and that the realm of politics is an important place for involvement. The program’s success is reflected in written evaluations of the youthful participants:

- “The seminar was an awakening to situations I otherwise wouldn’t have experienced or would have thought of as not affecting me.”—Cheryl Harper, Devon-Pittsburg.

- “The seminar taught me that it is up to me and Christian people like me to become involved in government.”—Valery Langdon, Ottawa.

- “I didn’t realize before the seminar how great a part the church has in the field of politics.”—Janet McGhee, Lansing.

- “It has truly been a meaningful experience. . . . Thank you.”—Steve Coats, Baldwin City.

The Methodist Church is strong in Kansas—246,560 members—and this, according to Mr. Bremer, “helps for responsiveness in government leaders.” More important, he added, the seminar has succeeded in being “a very significant experience in Christian nurture that involves young Christians on a quality basis.” —JUDITH J. WAYLAND



In the seminar's climax at the mock session, delegate Mike Beard of Kansas City has an attentive audience as he argues against the bill supported by Miss Love. Bills debated and voted on by the mock session were simplified versions of bills on which action was pending in the legislature.

Jane Love learns the lesson of defeat as the bill she supported loses on a vote of 14 to 30 in the mock legislature. Chairman of the session was young Representative Jerry L. Griffith, an active and influential member of the House whose special interest is social problems.



Teach Your Child Obedience - for Safety's Sake

A firm parental 'No!' is all that stands between the small child and the hazards that become increasingly available to him as he explores a widening world. It helps protect him until he is old enough and wise enough to protect himself.

By DORIS TAVCAR

THREE-YEAR-OLD Johnny was in the emergency room of a large Philadelphia hospital with a skull fracture. When his distraught father was asked what had happened, he said the little boy had been riding with him in the family car, standing next to him on the front seat. The car ahead had stopped suddenly, he had slammed on the brakes, and the child had been flung headfirst against the windshield.

He knew his son should have been sitting down with his seat belt firmly in place, he said ruefully. "But he enjoyed standing by my shoulder, where he could see. I just didn't have the heart to spoil his pleasure."

Linda, who is nine, has years of skin-grafting operations ahead of her, to reduce disfiguring scars. She liked to play house, and while she had her own toy appliances, nothing pleased her more than to cook on her mother's stove. She was allowed to do this when her mother could supervise.

One afternoon she decided to make pudding when Mother was in another part of the house. She had been playing "dress-up," and the flowing sleeves of the kimono she was wearing caught fire.

Her mother admitted she had not disciplined Linda when she had tried to cook on the kitchen stove without help once before. "Perhaps if I'd stressed the danger involved, . . ." she said contritely.

Both Linda and Johnny were injured because they were not obeying safety rules their parents knew very well should be observed.

From the time a baby begins to creep, the hazards available to him start to multiply. His only protection is his parents' "No!" Later he will learn to recognize, respect, and avoid danger, but even when he becomes a teen-ager, he will be unequipped to make fully mature judgments about potential hazards. So if a child is taught only one thing to help guard his safety, that thing must be *obedience*.

Fortunately, children also can be trained to recognize and avoid hazards they may encounter when their parents are not with them. Youngsters in one family that is unusually alert to commonsense safety measures

are taught and reminded of precautions as situations arise.

If the mother places a pan on the stove, she will remind herself aloud, for the benefit of her small daughter, that the handle must be turned toward the back of the stove to minimize the danger of someone brushing against it and tipping the pot, or burning a hand by taking hold of the hot handle.

When the mother finishes using a small appliance, she explains to the little girl why she also unplugs the cord from the wall socket.

"I realize she is too young to understand everything," she says, "but repetition can't help but make her more aware of safe habits."

Of course, we should make our homes, garages, yards, and cars as accident-proof as possible. Small rugs can be anchored, stairway lighting can be kept bright, steps can be kept clear of toys and other articles. Weed killers and gasoline can be put out of the children's reach, and we can insist that they do not play near the rotary mower when it is in operation. Poisons can be placed on high shelves, and medicine can be labeled clearly and put out of reach—poisons and medicines preferably *locked* away.

But no home can be absolutely and completely safe from curious small minds and agile bodies. And if it could, it would not be a good idea. How would our children get the habit of recognizing and avoiding danger—the habit they need so badly to cope with today's complicated life? Just as they build up immunity to cold germs and other viruses, they have to build up a reserve of experience to handle crises.

Teaching children to obey, partly for their own safety, is a constant job. And it should begin early. One authority on child training says that even as you tell your year-old child to wave bye-bye you are teaching him to obey. Enjoying the approval his waving evokes, he is being prepared for the time when obedience will be vital to him and his safety.

When he is out of his playpen and is beginning to walk, his parents need to agree on certain words of command. They should be clear and concise, like

"Stop!" "Watch out!" and "No!" And they should be spoken firmly so they are, unmistakably, commands.

I once saw my mother save my brother's life with a terse command in a businesslike tone of voice. He was on the other side of a traffic-congested street and, spying Mother, cast all caution aside and was about to dash between the cars to get to her. "No! Stop!" she shouted. He obeyed, and was not struck down.

To be effective and produce instant obedience, commands must be used sparingly. If a request will suffice, save the command.

A doctor I know was especially concerned about his children's safety in automobiles because he had seen so many badly injured youngsters brought into the hospital from highway accidents. He saw to it that his children always rode in the back seat of the family car, and he drilled them to obey the command, "Duck!" When they heard it, they dropped to the floor instantly.

He had reason to be grateful for this foresight one day when the family was on the way home from vacation. He saw that the car ahead was veering out of control, and traffic was too heavy to turn into another lane. "Duck!" he shouted, and the children slid to the floor and braced themselves for the impact. The car was damaged beyond repair, but the children—thanks to their instant response—were uninjured.

Since seat belts are available, the doctor insists on one for every passenger. But he still remembers the one time when preparedness counted for so much. "If ever I did anything right, it was training the children to obey without stopping to question," he says.

AS YOU teach your children to obey your commands, be sure you tell them the truth. If you use the word "hot" when the object of concern is not hot, and your youngster should decide to find out for himself, the effectiveness of your future commands would be weakened.

Also be consistent. If you say no to something one day, keep on saying no the next day, the next week, and the next month. It is a temptation to give in to wheedling or annoyance and say: "Well, all right, just this once." But if you are liable to give in, you are better off not to say no in the first place. If you reverse too many decisions, your child may ignore a critical no in an emergency.

Both parents must adhere to the same rules, and they must back each other's decisions even when they do not agree. The disagreements can be settled later, out of the child's earshot.

When children play together, their games may get dangerous. The wise parent absolutely forbids his children to get into dangerous games he knows about, and he keeps his eye out for new hazards he might not have foreseen. Even safe games can make youngsters so excited that they forget safety rules. One little girl became so filled with playtime effervescence she walked through a glass patio door.

Sometimes the discomfort of a burn, cut, bruise, or bump resulting from his disobedience may make a child hesitate to repeat the action that got him into

trouble. But when this does not happen, his parents must be prepared to administer punishment.

Some children respond to a reprimand. For others, depriving them of some special pleasure is enough. And with others, a spanking is quick and effective. The parent must know which fits the child. The same punishment should be used for the same violation every time. When the child knows what is going to happen to him if he breaks a safety rule, he may take fewer chances.

The best test of punishment's effectiveness, says pediatrician Benjamin Spoek, is whether or not it accomplishes what you are after without having other serious effects.

What you are after is a whole, healthy, confident child who will become a whole, healthy, confident adult. If the child were to become overcautious and fearful, this would be a serious effect. In all safety training, it is necessary to stress the positive.

One mother does this by taking her son on an in-



spection tour of the area in which he will be permitted to play. As they walk, she points out various hazards and explains the possible harm that could result from them. She warns him about going near buildings that are no longer occupied, or new construction sites, or the huge dirt piles that are tempting for climbing and tunneling, or abandoned refrigerators or fridges that might invite inside inspection.

Then, once she has checked his play area, she lets his natural eagerness take over, knowing that overprotection spoils fun and that, within limits, it is necessary to have experience in order to learn that it pays to be careful.

If you are generous in your love and understanding, and if you have given them a background of good example and sound religious training that emphasizes concern for others and for self, your children will respond to your training and your commands. They want your approval, of course, and they will understand that you want them to obey your safety rules because you love them and are concerned for their happiness and health. □



No longer small and struggling, Tokyo Union Church answers the needs of visitors in a foreign land. This ecumenical crowd leaves the church after a memorial service for air crash victims.

TOKYO'S UNION CHURCH

By HERMAN B. TEETER
Associate Editor

Distressing things happen to strangers in a strange land. Few are immune, emotionally or spiritually, but in the world's largest city, at least one church is doing something to help Christians from overseas.

A BUSINESSMAN from Illinois developed agonizing headaches, had frequent colds, and began to snap at his wife and children.

An embassy employee from Washington suffered fits of depression, and became desperately homesick.

An Army sergeant's wife did not leave the American military base for almost a year—then only to enter a hospital where her baby was born.

Each was suffering an ailment common to many Westerners on foreign soil. It is called "cultural shock," and there is not much doctors can do for it. Nowhere does it seem to strike more severely than in the Orient, particularly in Tokyo, one of the world's largest cities.

The Rev. John C. Gingerich, who arrived in Japan from the Midwest three years ago, found he was not immune, nor were other members of the family.

"The first shock that hit us," he recalls, "was the realization that we were not just tourists who would quickly savor exotic surroundings, temporarily suffer a change of food and accommodations, and then return to our home in the States.

"No, this was where we were going to live, where we would educate our children and develop meaningful friendships."

Mr. Gingerich did not forget his own experiences, nor the remedy, when he began planning his program as pastor of Tokyo Union

Church and its interdenominational, international congregation. Today the 95-year-old, English-language church is a kind of orientation center for those who are attempting to adjust to a new environment and a multitude of unanticipated problems that arise when Westerners remain in an Oriental society for any length of time.

"We have been frustrated and awed by the strangeness of conducting business, by inability to communicate," says Mr. Gingerich. "We have been lost in the streets of this tremendous city. We have found that living in a strange culture taxes all of us physically and emotionally. We feel depressed, unhappy, homesick. We seem useless. Our work is no longer efficient.

"But what we call 'cultural shock' goes much deeper than the shock of strange sights. It is the conscious or unconscious realization of our ineptness to deal with a strange society and all its clues of meaning and patterns of security which we can only partially understand and in which we can never completely participate."

The condition may not reach the crisis point for several weeks or months, the minister points out.

"But sooner or later, the foreigner begins to realize that he will never be completely at home in his adopted country. His height, his light hair, his fairer complexion—not to mention the language bar-

rier—quickly distinguish him from the other residents.

"It is an almost inevitable disease, precipitated by what anthropologist Kalvero Oberg describes as 'the anxiety that results from leaving all our familiar signs and symbols of social intercourse.'"

Tokyo Union Church, once small and struggling, has survived more than one catastrophe, natural and man-made, since it was organized in 1872—at a time when preaching Christianity in Japan actually put one under penalty of death.

The fact that the present pastor is a 45-year-old Methodist (on special appointment from the Ohio Annual Conference) is coincidence. The previous pastor was a Presbyterian, the one before him a Congregationalist. While it is predominantly American, Tokyo Union Church draws its membership from 18 countries and many denominations.

Completely independent and self-sustaining, Union Church is outside American Methodism which has been a component of the United Church of Christ in Japan since 1941. The latter organization embraces about 60 percent of the Protestant churches and membership in Japan.

While Tokyo Union Church is separate from the main body of Protestant Christianity, it exists to fill a real need among thousands of English-speaking people who have

made their homes, however briefly, in Japan.

"Like any church worthy of the name, Tokyo Union must begin where it is relevant," says Mr. Gingerich. "This is usually at the point where the foreigner is confronted with his new environment.

"Our congregation is set in the center of the world's largest city to minister to English-speaking Christians and to establish bridges of understanding between Christians and non-Christians. In a country only 1 percent Christian, the church has the heavy responsibility of offering a supportive fellowship for Christians away from home; of interpreting the Christian's responsibility while living in a non-Christian culture; of witnessing to both the Western community and the Japanese hosts."

Japan, populated by an energetic and literate people, is booming. The Japanese have learned much from the West, but keep their feet firmly planted in the East. So businessmen from other countries must acquaint themselves with different ethical patterns and philosophies of operation. Many walk a tight rope when trying to interpret Japanese business to the home office, and, in turn, home office demands to their Japanese counterparts.

Sometimes, tolerance and goodwill on the part of both the outsider and his host fail to make up for the feelings of frustration, of

Like most tourists, the Rev. John Gingerich and family visit Tokyo's famed Ginza. But having felt 'cultural shock' himself, the minister takes steps (as at the reception below) to make Westerners feel more at home in Japan.



not knowing what to do at the right time, never being sure whether one's actions are being accepted.

"It is apparent," Mr. Gingerich believes, "that Tokyo Union has a real ministry to people during their first periods of adjustment and from time to time thereafter. The universality of the worship service speaks to many. The telephone call of encouragement or the familiar potluck supper helps put life back in perspective until new and objective patterns of security can be developed.

"The Christian faith, often verbalized at home in terms of the psalmist's affirmation that God is ever present, is often put to the test. But finally he is able to verify that 'If I make my bed in Tokyo, You are there.'"

Because of the high mobility of Americans and other foreigners in Japan, the membership of Union Church remains rather constant at about 400. At present, Methodists hold a slight majority over Presbyterians in the congregation. Next are members of the United Church of Canada, followed by the United Church of Christ, Baptists, Lutherans, and many others. About one out of seven had no prior membership in any church, and made their first profession of faith at Tokyo Union.

Pastors of the English-language church are told early to be prepared "not to be the minister of a congregation but of a parade," that his ministry will be complicated by the mobility of its people and the strangeness of the environment, and that from time to time there will be criticisms of the way the worship service is conducted.

Mr. Gingerich says: "I cannot, nor do I particularly want, to shed

my Methodist heritage just because I have crossed an ocean, because I have become pastor of Union Church." On the other hand, he adds, "I have discovered insights from other traditions by which I can make new evaluations."

In 95 years, Tokyo Union has made three moves. One building was destroyed by the great earthquake of 1923; a second building was destroyed by fire bombs on May 25, 1945.

The present building, on the same site, was dedicated in 1951.

During World War II, Japanese Christians conducted services (under watchful eyes of police) until the church property was taken over by the Japanese military. It remained in their hands until the American occupation. Former Ambassador Joseph C. Grew donated the royalties from his book *Ten Years in Japan* to help reconstruct the present building in one of Tokyo's finest residential areas.

Although Tokyo Union Church has no official connection with any denominational organization and no financial support from any other body, it maintains a loose relationship to the National Council of Churches, and is an associate member of the Japan National Christian Council. Methodist missionaries who serve the *Kyodan* (United Church of Japan) also work with Tokyo Union and ask it to serve their families.

"Most of our missionaries feel the need of occasional English-language worship," according to Mr. Gingerich. "Many take the option of Sunday school for their children. Often they will attend Union Church at 9 a.m., and go to a Japanese church at 10:30."

One of the pastor's concerns is

the initiation of more effective dialogue between Christians in the various business, embassy, missionary, military, and educational communities in Tokyo.

"In Japan, as most people know, there is a decreasing demand for missionaries in terms of the earlier conceptions of the missionary's role. There is a growing recognition of the place of the layman, but little has been done to challenge him or prepare him for the task."

While Tokyo Union Church exists because of the need felt by persons living in a foreign land, Mr. Gingerich emphasizes that no church should be merely a holding operation, important as this may be in Tokyo.

The worldwide cultural revolution, and the revolution within the church itself, "provide the climate in which the overseas laymen can well become a dynamic sign of the missional thrust required of God's people in the post-modern world.

"Increasingly, only the nonprofessional Christian directly engaged in creative social activity is permitted in the midst of people who are awakened and determined to take their place in creating the future of mankind."

Union Church projects, largely self-help programs, are widely scattered. It recently helped finance a new Japanese church in a mass-housing industrial complex. Typical projects would include support of a White Russian leper, of two orphan children, and providing funds to establish a hot-lunch program for kindergarten children at a Korean church. Dr. James Phillips, a Presbyterian who is considered an associate pastor of Union Church, preaches at another church some 15 miles west, near International Christian University.

"When we feel alone in strange surroundings," Mr. Gingerich tells his congregation, "we must remember that God is at home with all his children and demands that they interpret their lives from a perspective which transcends cultural limitations.

"God calls on us to be ourselves—to be authentic. He calls on us to understand others, and his call is the same wherever in the world we are." □

MAN AROUND THE HOUSE—

Somewhere

Where is he when weeds in the garden are sprawling?
He's lolling.
Where is he when leaves on the front lawn are cresting?
He's resting.
Where is he whenever the auto needs hosing?
He's dozing.
And what is the version he gives without blinking?
He's thinking!

—Jean Carpenter Mergard

COLORADO JEEP TRIP



Above timberline, the Methodist mountain adventurers lunch near a mining site left in ruins by time and weather.

THE SUMMER SUN, rising from the general direction of Colorado Springs, splashes pink upon the rocky heights above the camp as you crawl out of your sleeping bag and wonder—for the first time that day—just why you are here.

There are 47 others, some veterans of earlier expeditions, and a few tenderfeet like yourself. All pile into the eight Jeeps, knowing that from here on the only way is—up.

All around, the 14,000-foot peaks of the Rockies stare down with ponderous indifference on another assault, this time by members of Westminster Methodist Church in a Denver suburb. Their little Jeeps—arrogant and bold vehicles born in World War II—twist, scramble, lurch, and grind along, climbing hillsides at impossible angles, jarring

over washboard roads, straddling or striking boulders, taking off across trailless terrain, or claiming the relative comfort of old railroad beds.

At 11,800 feet, in the thin air, you hardly dare to leave your seat. Tree line is behind—and below. Alpine flowers bloom beside a trail that will soon become a muddy gulch. On the north face of the mountain, snowfields linger in late July, but clouds, moving in like dark waves against a rocky beach, soon hide them from view. Cold rain falls, and as you tighten your poncho, someone shouts:

“How about some help up here? We’re stuck!”

Two Jeeps with winches do the job, and you ride on through the clouds and rain. The Jeeps crawl along moun-



In rugged country along Chalk Creek, the group heads toward lofty Williams Pass, one of Colorado's toughest Jeep roads.



tainsides—with nothing below, you imagine, but a 1,000-foot drop.

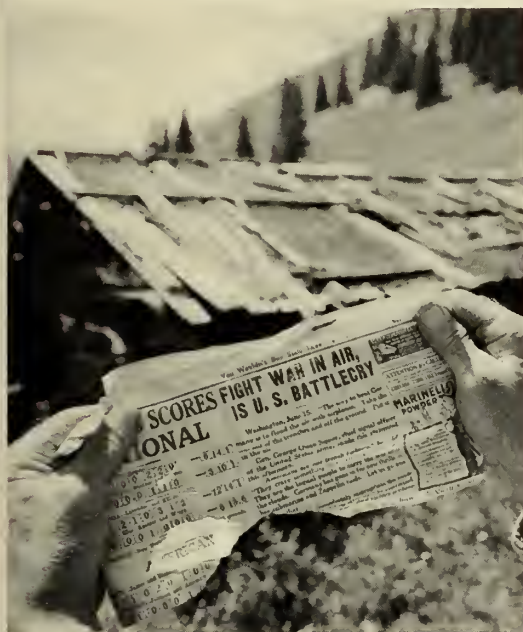
Here, at last, is Alpine Tunnel, once a busy station for ore-laden trains. Now the tunnel, lined with redwood and nearly intact, is blocked at both ends by sliding rock. When the trains stopped coming and the miners left, rain and wind and heavy snow went to work, toppling water towers, snapping heavy timbers, and crushing cabins.

In a mine tunnel, you stand out of the rain for a few moments, munching a sandwich, and the man next to you says: "This is the sixth Jeep trip our men's club has sponsored. It actually started eight years ago with our MYFers

Of 17 young people on the trip, Ted Haller, four, is the youngest. With his father, Lloyd, the boy has lunch amid ruins near Alpine Tunnel.

Along the way, the group stops to explore an abandoned gold mine. Most mining in the area ceased some 50 years ago, and many sites were left deserted when the Denver & South Park Pacific stopped hauling the ore.

Among the shambles of a graphite mining camp, the explorers find a copy of The Denver Post of April 26, 1917, with an article urging increased use of U.S. air power against Germany.



at Westminster Church. We come out here for food, fun, and fellowship. Other times the whole family goes along—mother, father, and the kids.”

The rain falls hard and cold, but now the way is down. Soon the clouds become wispy and you can see the sun bouncing gold on the rock faces of the far mountains. Today you have crossed and recrossed the Continental Divide. You have been to Tincup and over Cumberland Pass, to Graphite Basin and Alpine Tunnel, over Williams Pass and through the mining ruins of historic St. Elmo. By 7:30 p.m., you are back at camp, having covered 40 miles in about 11 hours. The rain stops and cooks are busy with

Treacherous bogs, boulders in the trail, and swollen streams make progress difficult—even for John Streich, expert lead driver-pathfinder.



mounds of steaks and potatoes for the hungry travelers.

The next day is Sunday, and the Jeeps turn eastward toward 14,197-foot Mount Princeton. High on the slopes of a nearby peak, a worship service is held with a breathtaking, 200-mile view. Someone says that such a place as this, here in the silence high above the world, is a good place to reestablish contact with yourself and with God. Tenderfoot that you are, you know this moment—along with many others during the trip—will stick in your memory for a long time.

—HERMAN B. TEETER



Dick Berry's yellow Jeep splashes through...

...And before dark the explorers dry out beside a roaring fire at their camp in San Isabel National Forest.



Protestant-Catholic Marriages: Is a Breakthrough in the Making?

By J. C. WYNN, Director of Studies
Colgate Rochester Divinity School

ECUMENICAL relationships between Roman Catholics and Protestants have moved along with astonishing progress in recent years. But they have almost ground to a halt at one significant point—just where the young people of these two religious traditions marry.

Mixed marriages between Christians of different persuasions have become an embarrassment to the churches. In an ecumenical age when other bars have been lowered, restrictions about intermarriage have been modified only slightly. Obviously, marriage remains as one of the important repositories of prejudice and vested interest for both Protestants and Catholics.

Church members themselves, however, have been demonstrating that they have become less rigid about the old restrictions governing interreligious marriage, for such weddings have been increasing. In our jet age it occasions no surprise that young, marriageable persons travel farther and faster than ever before. They meet other marriageable young persons at university, at work, or through the armed forces. They may fall in love and marry without deep concern as to differences in faith, or rituals, or tradition. One profound change in the Protestant-Catholic marriage has been its very increase.

Influence of Vatican II

Changes both in attitude and in expectation were wrought also by the recent Ecumenical Council in Rome. The Roman Catholic bishops there debated several basic documents that promise a new perspective on mixed marriage.

The Decree on Ecumenism, one of the few truly exciting ecclesiastical documents of our time, had clearly inferred that non-Catholic Christians actually *are* Christians.

The Declaration on Religious Liberty, opening the Vatican portals yet wider, had held that in matters of religion men are free to follow their own consciences. This taught Catholics a new respect for the faith of others.

Until the present, however, neither of these convictions concerning ecumenical Christianity and religious liberty has been brought to bear by the Church of Rome on canon regulations that govern mixed marriages. Here the old claims have stood virtually untouched by Vatican II. The Protestant party to a mixed religious marriage is still treated no differently from any non-Christian. He is still expected to pledge that all children to this union will be baptized and reared as Roman Catholics. He is still required to have his nuptials take place according to the Roman rite and before a Roman priest.

It had begun to look as if the bishops at Vatican II had not really meant what they said through those historic pronouncements. If the high-sounding phrases applied to

joint Bible study but not to family life, it seemed clear that mixed marriage presented an ugly obstacle to ecumenism.

Changes in the Offing?

Today, however, there are clear and present signs that some change may be coming. Consultations between representatives of confessional groups and the Catholics have been held in both Europe and America. Only last spring at Nemi, near Rome, 10 Catholics appointed by the Secretariat for Promoting Christian Unity and 8 emissaries from the World Council of Churches spent a week hammering out new lines of agreement for mixed marriage. They left Italy with the hope that their accord might permeate the church councils they represented and find approval from the Holy See.

There is a readiness on the part of many Catholics, for example, to reexamine this subject that had proved too hot to handle at the Vatican Council. There a paper had been presented that frankly discussed the problems of mixed marriage. It was entitled *De Matrimonii Sacramento* (Concerning the Sacrament of Marriage), and it had suggested reform of the church canons that put the Protestant at such a disadvantage in a mixed marriage. But according to church gossip, the bishops were so divided over this issue that it seemed imprudent to bring it to a vote.

The quashed working paper must have made its contribution anyway,

An INTERCHURCH FEATURE originated by
Presbyterian Life (United Presbyterian Church
in the U.S.A.).—Your Editors

for now most of its suggestions about marriages with non-Catholics are being discussed widely.

The Pope himself was expected to issue some definitive word about the problem of mixed marriage following the Vatican Council meetings. When the bishops had been unwilling to vote on this disputed question, they referred it to the Holy Father to take appropriate action. For months the world waited. When finally a statement emerged from the Vatican, it was not from Paul VI at all but from the Congregation for the Doctrine of the Faith whose dour, implacable executive is Cardinal Ottaviani.

That statement, *Instruction on Mixed Marriages*, published in March of 1966, made a few partial concessions in the direction the more liberal council prelates had wished. But the changes must be judged as modest. The new statement still does not make any distinction between the mixed marriage of two Christians and the mixed marriage between a Christian and a non-Christian. It still requires the promises that long have rankled Protestants—that the children be baptized and reared as Catholics. It still prohibits ecumenical nuptials, only allowing the clergyman of another faith to deliver a statement or prayer at the end of the Catholic wedding ceremony.

Protestant Christians reacted negatively to these minor changes. Dr. Wilhelm A. Visser 't Hooft noted the statement was "a slight step forward." Dr. Eugene Carson Blake, who succeeded Dr. Visser 't Hooft as chief executive of the World Council of Churches, approved the post-wedding participation of the non-Catholic clergy apparently because it is "more sensible than to estrange two people from their respective churches."

Sweeping Changes Ahead?

There the matter lay until last April. Then a new decree was released from the Pope, opening the door a bit wider. This one declared that all marriages between Roman Catholics and Orthodox Christians performed in Orthodox churches are valid. Ecumenism now had stretched far enough to approve the

rites performed by the Orthodox priest. Was this a portent of new changes yet to come?

Many believe that the Vatican is preparing to make some sweeping changes in its mixed marriage regulations. Some observers believe the subject may be introduced at the forthcoming Episcopal Synod that gathers the legislative body of bishops this September. Others hold out hope that Paul VI will yet publish a *Moto Proprio*, updating the whole matter to the point that it will deal with the still unsatisfied points of contention. A few even hint that he may wish to solve this thorny question to gain time on the even more difficult question of contraception.

The study of Vatican politics is an avocation for many Catholics; and it ill fits a Protestant to try to outguess the experts. The next step may involve none of the above guesses. And it may take several more years.

Why Change Must Come

Plainly some reforms are urgently needed. The Catholic hierarchy is eager to rectify the wrongs that canon law has aggravated. They know, for example, that the law has been unworkable in the majority of mixed marriages for some years. In continental Europe, some 66 percent of all mixed marriages have been judged invalid by the Catholics, according to Jesuit sources. They know also that any number of sociological surveys have shown that the church sustains substantial losses of membership through mixed marriage. In addition, signs of breakdown in the canon law are so rife they no longer can be ignored.

One curious case last September involved the marriage of Barbara Olson, a Presbyterian bride from the United States, to Fortunato Pasqualino, a young Catholic writer. The wedding, which took place at Assisi, not only cleared the requisite indulgence for a mixed marriage but also included the giving of Holy Communion to both the Catholic groom and the Presbyterian bride.

This unusual rubric had approval of the holy office in Rome. But Miss Olson was not entering into Catholicism, although she did rec-

ognize the primacy of the Pope.

Other exceptions, later regularized as dispensations, have tended to confuse. For a long time, Roman Catholics of the Uniate rite were permitted to marry Orthodox persons, with the nuptials performed by a priest of either body. Then just recently this privilege was extended to Roman Catholics of the Latin rite, thus alleviating a difficult problem in Near Eastern nations where these groups are numerous. In the interim, however, priests were compelled to seek indulgences, make some on-the-spot interpretations, and wearily explain the regulations that appeared so onerous to their parishioners.

Exceptions also have been widely granted regarding the pledge to rear the children of a mixed marriage as Catholics. Royal families historically have been excused from this obligation when, for reason of establishing some entente, a marriage of international convenience was arranged. Likewise the Roman Church has looked the other way and has seldom exacted this promise when it has not been feasible to bring up progeny as Catholics. In Japan, as in Russia today, the sparse Catholic population makes parochial education so sparse that the pledge might have little meaning.

Reports filter in also concerning the latitude shown by various priests in mixed-marriage ceremonies. Some at one extreme prohibit any other clergyman from pronouncing a blessing at the wedding's close. Others at the opposite extreme will invite the pastor to share in the service at any point except the mass.

Catholics have been frank about the difficulty of applying the regulations of mixed marriage to all cases because not all cases can be alike. Far from guaranteeing that the children will be brought up as Christians, the prenuptial pledge may jeopardize the only opportunity the children really have for Christian rearing. In many cases, the sole chance for religious training is to be found in the more religious parent who is non-Catholic.

Moreover, as Bernhard Häring notes in his *Marriage in the Modern World* (Newman, \$6.95), there is a category of "hidden mixed mar-

riages." These are contracted between a devout Catholic and a non-practicing or antireligious Catholic. "Preaching against unconsidered marriage with non-Catholics would be more credible," he writes, "if the reasoning and application of principles were seen to have greater inner consistency."

Protestant Responsibilities

The problem of mixed marriage is essentially a Catholic problem. It is they who have the rigorous requirements of prenuptial agreements and the canon law reserving exclusively to their priest the right to perform the wedding.

Nevertheless, non-Catholics have a deep concern about the religiously mixed marriage. A just published World Council of Churches document, entitled *Marriage and the Division Among the Churches*, lifts out some of the newer thinking about this topic and traces a few changes in Protestant and Orthodox attitudes.

Such marriages, according to this paper, are not just a difficult question in ecumenical relations. They also provide an opportune subject for ecumenical dialogue. This generally positive slant on the same old questions is typical of the writing throughout the World Council report.

"In the past," it observes, "the churches have primarily warned against mixed marriages. In view of the difficulties . . . connected with mixed marriages, this is understandable. But warning is not the real pastoral task of the churches. They must rather recognize and accept mixed marriages instead of regarding them as an anomaly, a mistake to be corrected. The attitude which seeks only to prevent, and denies further responsibility, necessarily leads to estrangement from the church."

Pointing up the pastoral task, the World Council group advises that the two pastors concerned get in contact with each other and share the ministry with this couple. Indeed, they look to the day that parity of the clergy will be so recognized that the wedding could be performed in either church with either or even both of the clergy participating.

And the education of the children, this document insists, cannot be the prerogative of one parent but must be the common task of both. Those courageous parents who have contracted a mixed marriage and worked through its problems and possibilities might even be pioneers and harbingers of the ecumenical movement. Tentatively, the unsigned authors advance the theory that couples in mixed marriages have perhaps become an ecumenical opportunity.

That such marriages are making a contribution to ecumenical understanding is attested by numerous couples. For instance, "Ecumenical Group of Mixed Households" in Lyons, France, has published a paper that relates their experiences and convictions. And an Illinois newspaper publisher-state legislator and his wife, Paul and Jeanne Simon, are the joint authors of a new book that describes their life together in a Catholic-Protestant union. In *Protestant-Catholic Marriages Can Succeed*, to be published this October by Association Press, they reveal how they were able to establish family worship at home, share in religious instruction, and aid their children to a richer understanding of the varieties of Christian belief.

Attitude Brings New Hope

With both Protestants and Roman Catholics now beginning to take a more positive attitude toward mixed marriages, there is new hope. The unusual couple who marry despite their faith differences are no longer so confidently scorned as they were a few years back.

There can be no final solution of the mixed marriage problem until all Christians are united in one Lord, one faith, one Baptism. Until that day comes, however, we might look with gratitude to some couples who have contracted mixed-Christian marriages. Through their suffering and love they have helped to show us a new, perhaps better, way.

When both Protestants and Catholics cease to make life harder and begin to make married experience easier for these people, we shall be accomplishing something not only for Christian family life but also for Christ's church. □

Our Father Who Art in Heaven--And Other Places

Why and what should the church be today? A college freshman who plans to enter the ministry shares some of his thoughts while "struggling for concepts to understand the place of the church in a changing world."

OUR FATHER who art in heaven and other places, too:

Secular be thy name, so that your Good News can reach people outside organized religion, and so that I can find you in my secular world. Thy Kingdom will come only as we insure that thy will is done on an earth quite different from heaven.

Give us this day our daily bread, but may we be willing to forgo our daily cake, so that others may taste bread and we, life. Forgive us our trespasses, but also help us to right them, as we try not only to forgive those who trespass against us but also to love them, even when they continue to hate us.

Lead us into temptation, that we may learn how to live in a temptation-laden world, never running from it. Help us not to flee from ideas which challenge our traditional moral concepts but, instead, to face the challenges, for only tempered standards will stand under pressure. Teach us to grapple with the problems of our world and with the questions raised by the moral revolution, the Negro revolution, and the technological revolution.

Do not deliver us from evil. Instead, let us rejoice in the opportunity to end it. Show us the necessity and joy of living a religious faith in a nonreligious world.

For thine is not yet the Kingdom and may not be for some time, so we must be committed to bringing at least a little of it here today, even with our lack of power. And love is the glory forever, especially today. Amen.

—Tom Goodhue



Marg Nelson: Never lose the youthful outlook.

"WRITE ABOUT what you know" is the rule followed by a white-haired grandmother who has successively sold nine juvenile mystery novels in the last 10 years and is under contract to do two more. Mrs. Marg Nelson of Seattle uses background material from areas where she has lived for her stories. Her first novel, for instance, was set in Alaska where she and her late husband once operated a fishing trawler. Although all of Mrs. Nelson's books are about the Pacific Northwest or Alaska, she did take time out to study alligators in Florida and Louisiana. In doing that research, she floated down the Mississippi on a riverboat for a day.

Refusing to fit into the stereotype of a grandmother sitting in an easy chair, at the death of her husband two years ago, Mrs. Nelson moved into a snug two-bedroom mobile home. A member of Redmond Methodist Church, she quipped on moving into the trailer, "I always wanted wall-to-wall carpet, and it's quite reasonable when your walls are only 10 feet apart." □

UNUSUAL Methodists

THIS MONTH Linda Jane Pearce, 19, of Dallas, Texas, will turn over her duties as secretary of the National Junior Achievers Association to someone else at the national conference. The daughter of Dr. and Mrs. Charles M. Pearce, Jr., Lin relinquished her title of Miss Junior Achievement last June.

Lin's past laurels are more than many people garner in a lifetime. She has crossed and recrossed the United States as Junior Achievement representative; was named Best Vice-President of Sales in competition with more than 7,000 youths in the United States and Canada, receiving \$1,000; and was one of 50 winners of the Junior Achievement Foundation's Horace A. Moses scholarship program, competing against 130,000 other young people. She was a choir and ensemble member at University Park Methodist Church before entering Methodist-related Southwestern University, Georgetown, Texas, to major in marketing. □

Linda Jane Pearce: It's all like a dream—but real.





Paul Anderson: His greatest thrill is to be a Christian.

IT IS AN unofficial title, but no one disputes Paul Anderson's claim that he is the world's strongest man. That was the designation the 34-year-old Georgian first earned in 1955 during an international weight-lifting tour. Since then, he has demonstrated his awesome strength repeatedly. One of his most spectacular feats was lifting 27 people at one time, and his most impressive official record was a back lift which raised 6,270 pounds—2,000 pounds more than any other man ever lifted!

Close associates have become accustomed to seeing Paul perform Herculean exploits. What impresses them even more is the way he and his petite wife, Glenda, have transformed the lives of several hundred teenagers who have lived with them since 1962 as foster sons and daughters at the Paul Anderson Youth Home. The couple can care for 30 teenagers at one time. Paul conceived the idea of opening a home for neglected teens after setting amateur weight-lifting records in the Olympics and other world contests. The idea became a reality when he and Glenda bought an antebellum mansion on 56 wooded acres at the outskirts of Vidalia, Ga.

Much of the money Paul now earns in hundreds of professional exhibitions and speaking engagements (he is also a certified lay preacher) goes to support the nonprofit home. His speeches stress his conviction that despite the many thrills of his athletic career, "the greatest thrill of my life is to be a Christian." □

THE WAKE-UP voice of George Quentin Jacobson, 39, starts the day for many people in southern Minnesota. So what? So do many other radio newscasters' voices in other parts of the country. But Judd (his radio name) Jacobson is different. Because of a diving accident when he was 16, Judd is paralyzed from the shoulders down. You wouldn't know it, though, from his three daily newscasts, special-events programs, and nightly conversation show on KDHL, Faribault-Owatonna. Using a transmitter in his car and a studio in his home, he takes his listeners to where the news is happening. Adding occasional zest to his schedule, which includes handling 50 advertising accounts in Owatonna, he organizes tours—to Hawaii, the Caribbean, Mexico.

Early this year the Minnesota Society for Crippled Children and Adults honored Judd with an award for his unusual accomplishments.

Besides his professional career, he pursues many other activities in his church (Owatonna Methodist) and civic groups, and gives frequent speeches promoting causes for the handicapped. "I want to help other people leap some of the barriers I had to crawl over," he explains. □

George Quentin Jacobson: Helping others to leap.



As lawmakers in many states ponder possible changes in their differing laws, concerned people are seeking answers to complex ethical questions: Is interruption of pregnancy ever a moral act? If so, under what circumstances? Must man be bound by nature's dictates?

ABORTION:

Ethical Dilemma for Christians

By JAMES E. ALLEN, Chaplain
Simpson College, Indianola, Iowa

LAWS governing abortion vary so radically around the world and even within the United States that no simple conclusions can be drawn about when it should be permitted. Mankind has not yet achieved a common mind on the ethics of abortion.

Through the centuries, Christian nations have strongly opposed abortion. At times, the Roman Catholic Church has argued that when a choice must be made between saving a baby's *or* the mother's life, the new life is more important and the mother should be permitted to die. Protestantism seldom has gone this far into a natural-law ethic. Yet it is true that most Protestant

as well as Roman Catholic nations have imposed severe penalties for inducing abortion, the most severe being a life sentence in British Commonwealth nations.

World practices can be broadly divided into three categories:

1. Countries such as Japan, where abortions are easy to secure and very nearly available upon demand.

2. Countries like those of Scandinavia, where some restrictions exist.

3. Countries like ours, where severe restrictions exist.

Japan represents the extreme in sanctioned abortions. In 1947, its 78 million people (then equal to

one half the United States population) were squeezed into a mountainous land area smaller than Montana. Little of the soil was tillable; the population was mushrooming. Such birth-control devices as were known then could not be made immediately and widely available.

So, to cope with its severe overpopulation problem, Japan legalized abortion in 1948. In 14 years, the nation's birth rate was cut in half. However, the government became alarmed at the increasingly large number of abortions performed annually. Since 1952, the Japanese government has encouraged widespread use of contra-

ceptives, as a preferred alternative.

Societies and individuals seldom choose large-scale abortion except in emergency situations. Neither Shinto nor Buddhism (the two major religions in Japan) is categorically opposed to the practice of abortion. Shinto theologians argue that the infant becomes a living person only when it "has seen the light of day."

For these reasons, the Japanese do not tend to distinguish sharply between abortion and contraception. A survey by the Japanese newspaper *Mainichi* revealed that only 8.2 percent of the people contacted were opposed to abortion on moral grounds and only 2.9 percent opposed abortion for religious reasons. Clearly, a very real cultural difference exists between American and Japanese attitudes.

Nor has the United States achieved a common attitude toward the ethics of abortion. Forty-three states approve abortion only to save the life of the mother. Three states which generally prohibit abortion have permitted it in some cases where the mother's life or health was threatened. One state, Louisiana, forbids all abortions. This year three states (Colorado, California, and North Carolina) revised their laws to allow abortions of pregnancies caused by rape or incest, and in cases in which the physical or mental health of the mother is gravely threatened.

Strangely, not all states require that a medical doctor make the decision to abort. An abortion performed by a medical doctor in one state is fully legal while the same abortion performed by the same doctor on the same woman in the neighboring states could subject the doctor to possible imprisonment. Such variations, obviously, cause great confusion.

One key to unraveling the tangled ethical issues surrounding abortion is to discover at what point a new "human being" comes into existence. One prevalent theological view is that a new human life is formed at the moment the egg and sperm unite. Another view is that the developing fetus becomes human at "the quickening of life," that is, when active life is felt by the mother. A further view is that the

stirring life becomes "human" at the point (usually about seven months) when the fetus could survive outside the mother's womb. Still another position is that the developing life becomes human only at birth.

Finally, there is the view that before birth the developing life has only the potential for becoming a human being, and actually does so only after birth as it begins acquiring what are called the human qualities. Advocates of this latter position argue that if a person feels that abortion cheapens human life, then it is immoral; but that if it does not cheapen human life in his eyes, it is moral.

In the final analysis, none of these positions can be "proved" right or wrong. An emerging position which I will discuss later is that of concern for all life at all stages, both for that of the embryo and for that of the parents.

In view of the prevailing confusion, a rethinking of Christian attitudes toward abortion is long overdue. The usually liberal National Council of Churches has taken a position along with most Protestant churches that abortion is *never* acceptable as a method of birth control. In a 1961 statement on responsible parenthood, the council said:

Protestant Christians are agreed in condemning abortion or any method which destroys human life except when the health or life of the mother is at stake. The destruction of life already begun cannot be condoned as a method of family limitation. The ethical complexities involved in the practice of abortion related to abnormal circumstances need additional study by Christian scholars.

These are comfortable ethics for a country like the United States or England, but to follow them literally in overcrowded countries where contraceptives are not generally available could well lead to disaster. A country facing extreme overpopulation and a suicidally high birth rate certainly has reason to be considered one of these "abnormal circumstances" needing "additional study by Christian scholars." Sweeping ethical judgments expressed in absolute stands

often lead to awkward positions in a world experiencing an explosion of population.

Areas of General Agreement

Do human beings have the ethical right or responsibility in certain circumstances to interrupt pregnancies, or should man always submit to nature?

In his book *Morals and Medicine* (Beacon, paper, \$1.95), Joseph Fletcher argues that if we must follow blind nature, we are amoral beings, and ethics cease to exist. We would need only to study what nature does in order to determine what we should do. Such an idea suggests that whatever *is* is right. For example, if a child gets lockjaw, we should do nothing to interfere with the course of nature's organisms; we should simply resign ourselves to his probable death. Nature is blind cause and effect; it has no self-awareness, no possibility of valuing.

Follow the same argument to its logical conclusion in another example. If a fertilized ovum happens by a "dictate of nature" to lodge in the fallopian tube, pregnancy will continue, but there is a 100 percent certainty the fetus will die. Likewise, if the fetus is not removed surgically, there is virtual certainty the potential mother will die as well. "Nature" dictates the deaths both of the fetus and the mother in such cases.

Fortunately, Protestantism is rapidly leaving behind this kind of antihuman religious naturalism. The general position accepted today is that God has given man both freedom and responsibility. This freedom gives man the capacities to do both good and evil. According to this position, God stands behind man in his freedom to make ethical choices, rather than behind "nature." Applied to abortion, this God-given freedom means that man must decide if and when abortion is morally good.

If the assumption is correct that God gives man both freedom and personal responsibility, then man's values form the basis of the decision whether to permit abortion in any given situation. Nearly all of Protestantism has worked through its answer to this situation:

abortion is morally justified when the life of the mother is at stake. This much is clear.

Areas of General Disagreement

What is not so clear is the morality of abortion performed to avoid grave impairment of the mother's health, nonfatal physical threats to her health. At this point, the Protestant ethical stance breaks up in confusion. Granted, at the one extreme, abortion ought not to be available to any couple at their whim. Yet who should decide when

a requested abortion is morally right, and on what basis? Are the states right which authorize abortion for a woman's mental health as well as her physical existence? Or are they wrong?

This is the heart of the dilemma faced today by Protestantism as it confronts abortion: under *what* circumstances does a woman's physical or mental health render abortion morally acceptable?

When sperm and egg unite, meaningful personality and self-awareness are only potentials for

this bit of protoplasm. It is virtually impossible to determine just when this stirring life becomes a human being. Hence, every abortion case is an extremely serious matter involving the potential new life, the parents, and society. Because every abortion is a killing of actual or potential "human life," every decision for an abortion must be a mature and responsible decision.

Thus in our country, where contraceptives are readily available, the use of abortion as a method of birth control is essentially immoral.

What's Happening in the States?

UNTIL several recent changes in state laws, most abortions of any kind were illegal in the United States. In 46 states and the District of Columbia, only those performed to save the mother's life were permitted. Statutes in the remaining states provided no specific exceptions to the general prohibition against abortion, although courts in three had allowed exceptions to save a mother's life. Louisiana is the only state prohibiting abortion for any reason, the American Medical Association reports.

In 1959, the American Law Institute drafted a model penal code favoring liberalized abortion laws. Since then, numerous state legislatures have debated the issue.

In April, *Colorado* put into effect the most liberal abortion statute in the United States. Patterned after the model code, it permits legal abortions performed under three specific circumstances when agreed upon unanimously by a three-doctor board in an accredited hospital:

1. When the pregnancy would result in the death of the mother or serious impairment of her physical or mental health.
2. When the child is likely to be born with grave and permanent physical deformity or mental retardation.
3. When pregnancy has resulted from rape or incest.

The bill does not require any hospital, doctor, nurse, or any other person to assist in performing an

abortion against his or her will.

Less than a month after *Colorado's* bill became law, *North Carolina* legislators liberalized that state's 1887 law. The reform measure is substantially the same as *Colorado's*. It permits abortion to save the mother's life; to prevent serious impairment to her health; in cases of rape or incest; or when the child will probably be born with serious mental or physical defects.

A certificate stating the necessity of the abortion must be signed by three doctors. The new law requires a *North Carolina* patient to have been a state resident for at least four months. *Colorado* has no residency requirement.

California's legislature has considered its abortion law three times in recent years, but it was not until June that a reform measure was approved. More rigid than the *Colorado* measure, it does not legalize abortion when the child might be born with serious physical or mental defects.

After much heated debate, *Arizona's* Senate Judiciary Committee in February voted 5 to 4 to postpone action on a proposed abortion law indefinitely.

The *Georgia* legislature also is considering an abortion bill patterned after the 1959 model code. The bill, part of a revision of the state's criminal code, was approved unanimously by the House and Senate Judiciary Committees.

A bill on abortion was put before

the *Minnesota* Senate in March. Efforts to introduce the measure in the House failed when the judiciary committee rejected it.

In what is an election year for *New Jersey*, Democratic legislative majorities killed a bill that would have set up a study commission to review the 118-year-old abortion law.

In February, *New Mexico's* Senate voted 21 to 18 against liberalized abortion.

A *New York* abortion bill was killed in legislative committee early in March. Assemblyman Albert H. Blumenthal, the original bill's sponsor, said in May he would resubmit a liberalized abortion bill in the next session of the Legislature.

Oklahoma's House passed and sent to the Senate an amendment liberalizing its abortion law late in March. Further action apparently has been deferred until 1968, following reports that *Oklahoma's* Roman Catholic governor would veto any liberalized law. A special provision of the proposed law would permit abortion for girls under 15 who become pregnant out of wedlock. The bill barely passed the House, where 50 votes constitute a majority, by 51 to 40.

Reform bills have been considered in at least 18 other states: *Connecticut, Florida, Hawaii, Illinois, Indiana, Iowa, Maine, Maryland, Michigan, Missouri, Nebraska, Nevada, Ohio, Oregon, Pennsylvania, Rhode Island, Texas, and Wisconsin.* —MARTHA LANE

In the different circumstances of a country like Japan, where contraceptives have only recently become available, abortion as a method of birth control can be moral. But because a potential human is involved, it becomes immoral when couples not desiring children choose to use abortion instead of contraceptives.

Many requests for abortion stem from pregnancies which were or are unwanted. Because birth-control methods are imperfect even in the United States, unintended pregnancies will continue to occur, though less and less frequently. The morality or immorality of an abortion for undesired pregnancies is a matter which must be decided on the merits of the individual case. No two situations are exactly alike. Concern for human life at all stages ought to be the governing principle. And this includes concern for the life of the mother and father.

Christian writers have given too little consideration to the values and lives of the potential mother and father. Protestant Christian thinking has been too tied to religious naturalism, too inclined to focus all concern upon the developing life. A decision for or against an abortion based solely on concern for the life of the fetus can be as morally wrong and ethically irresponsible as a decision based solely on the "convenience" for the mother and father. In every abortion case, several values must be weighed. There is no easy or final answer.

Another area needing consideration is whether every human fetus is infused with a soul. This, too, can never be answered conclusively because our situation is one in which no final answers are available. What seems the most responsible choice must be made after weighing the claims of the embryo to life itself, the claims to meaningful life of the father and mother, and the interests of society.

Another consideration is that of granting abortions in such circumstances as rape, incest, or pregnancy of unmarried girls. In cases such as these, the moral guidance of the principle of concern for human life at all stages is more easily seen.

What good does it do anyone for an unmarried 14-year-old girl to deliver her father's child?

Apology to a New House

New House, sincerely I apologize.
No doubt you've heard me crying in the night
For my old home, and do not realize
I mean you no disparagement, no slight;
For you were fashioned to my own design
By loving hands—perhaps another year
Of weathers, food, and fireside could combine
To make you home, and me not alien here. . .

But my Old House absorbed with gentle grace
My transient moods and griefs—serene, mature,
It gave to me its sheltering embrace,
And by its precedent, strength to endure. . .
New House, though young, you possibly have heard
Of loyalties too deep to be transferred.

—Frances Eleonore Schluneger

Dr. Alan F. Guttmacher, an eminent American obstetrician, tells of this case in his book *Babies by Choice or by Chance* (New York: Avon Books, 1961). While he served on the staff of the Johns Hopkins Hospital, a social worker brought just such a girl in with the request for an abortion. The father had already been indicted and convicted of incest.

In spite of Dr. Guttmacher's efforts to help the girl obtain permission, an abortion was denied because of the strictness of state laws. Six months later she delivered her father's baby.

This young girl could not provide even the minimum conditions for the child's welfare. Under the circumstances, the most reasonable alternative was for the infant to become a ward of the state. What about the rights of the child to be loved and cared for?

Following the principle of concern for life at all stages, however, the most important consideration should have been for the life of the girl herself. What good could possibly come from her delivering her father's child? The abortion laws which forced her to bear the fruits of her father's incest have the result (perhaps unintended) of destroy-

ing human personalities, not creating respect for them.

Christian ethical theory is moving away from such antihumanitarian positions. The National Council statement on responsible parenthood spoke also of the "right of the child to be wanted, loved, cared for, educated, trained . . ." This was given as a reason for family planning, but it is also an argument for abortion under certain circumstances.

There are no principles in Christian ethics which make easy the decision to grant or refuse permission for an abortion. But Christian ethics do provide the principle of deep concern and respect for the well-being of every human personality, those already grown as well as those yet unborn.

It seems clear that the United States is badly in need of uniform and more liberal abortion laws which take into account the rights to meaningful life of the embryo, of the parents, and of the society. There are no entirely satisfactory solutions to such problems, of course. Still, we are not relieved of the necessity—the urgency—of deciding. For few areas of ethical concern are in greater need of attention. □

Whatever Happened to COMPASSION?

By WILLIAM J. CARTER, *Pastor*
First Methodist Church, Elizabethton, Tennessee

For this is the message which you have heard from the beginning, that we should love one another, and not be like Cain who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. Do not wonder, brethren, that the world hates you. We know that we have passed out of death into life, because we love the brethren. He who does not love remains in death. Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth.

—1 John 3:11-18

ONE OF THE newer pastimes of auto-racing buffs is called the Demolition Derby, described in a book by Tom Wolfe called *The Kandy-Kolored Tangerine-Flake Streamline Baby*. Such derbies consist of a series of deliberate crashes between stripped down, old-model cars driven by men considerably more courageous—or reckless—than I.

The last surviving car is declared the winner, and a pretty girl kisses the driver (if he is still able to pucker) while the master of ceremonies hands him a shiny bronze trophy amidst popping flashbulbs and cheers of the crowd. No great damage is done. There have been no fatalities, and the cars aren't worth much to begin with.

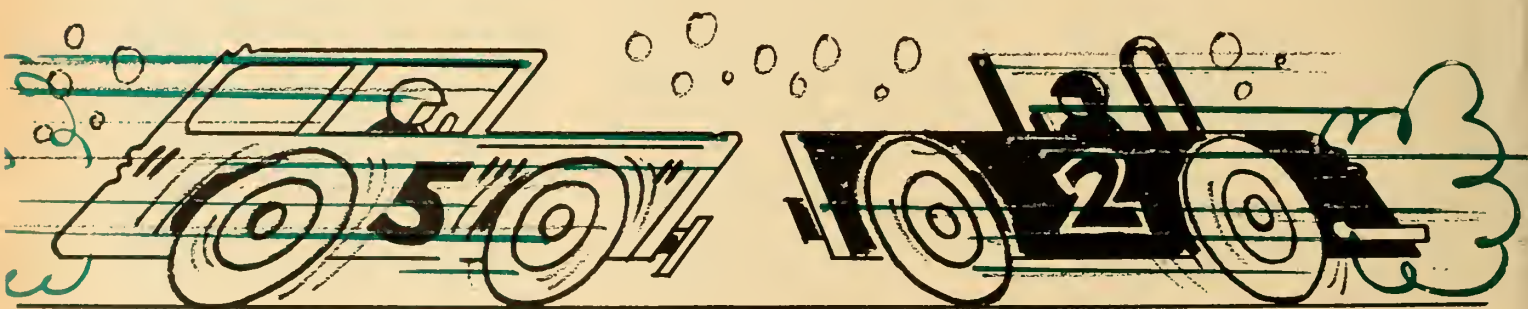
Yet, somewhere in all that hubbub, a principle is being shattered. It has something to do with needless destruction. Perhaps it seems mean to quibble about principle while all the fun is going on, but I grew up in an era when you did not even throw away wrapping twine or tinfoil. I just can't get over my indignation at all those dented fenders and blown tires.

The problem does not quite stop there, either. I believe I can detect the loss of a value far more precious than metal or rubber in those grinding collisions, a value that we have never quite managed to subdue before—compassion. When the cars pile up on the turns at Indianapolis or spin out on the banks at Darlington, the crowd catches its collective breath. When the loudspeaker announces the casualties, a murmur of sorrow goes through the stands. Maybe it is just crocodile tears, but the spectators do seem to care, however temporarily, and they leave stunned and silent.

But at a Demolition Derby the fun is in the fracas, and nobody even remembers that real men are in those windowless machines—that a wreck by any other name still snaps necks and breaks limbs.

Symbol of the Times

I wonder if the Demolition Derby isn't a symbol of our times, an enactment of the drama of the anguish of modern man who, having gained the world, suddenly finds himself losing his soul. We may be watching not only a modern spectacle of the gladiators but also the death of one of our noblest sentiments. What a tragedy it is if the vehicles of progress become agencies that destroy Christian compassion.



Compassion is not to be taken lightly. It moved Abraham to plead with God to save Sodom from destruction. It overwhelmed Hosea in the midst of his own suffering, and he proclaimed God's love even for a fallen Israel.

Jesus is reported to have been moved with compassion repeatedly: in Mark by a leper, in Luke by a mother who had lost her son, in Matthew by the multitude of the diseased and by a hungry crowd. The parables are full of it. Compassion is the mark of neighborliness in the Samaritan. In Matthew, the lack of compassion is condemned in the faithless servant.

The New Testament Epistles also reflect a deep understanding. Romans speaks of God's compassion and mercy; Hebrews reminds us to have compassion for those "out of the way" (the dispossessed); and Jude recommends it as an evangelistic tool.

Compassion (literally, to suffer with) is a prime Christian virtue, and we need it if we are to be whole. When the ability to feel the hurt of another leaves us, we have lost the mainspring of love.

Theologically, we must experience compassion in order to understand the unselfish love of God. In that bright moment when we feel the keen blade that wounds another piercing our own vitals, we first glimpse the nature of Jesus' Atonement. As our own dulled senses respond to the pain of another, we see how the perfect sensitivity of God must respond to the agony of creation as it groans for redemption.

Compassion is a part of the human condition. Our first impulse is to help the wounded. We unashamedly root for the underdog, even when he is the rival of our favorite team. The need to feel with another produces some strange relationships between men—ranging from protection of a fallen enemy to sadism—and even between man and beast. Who has not recoiled in pain or lashed out in anger at cruelty inflicted upon a stray dog?

We cannot really be alive without compassion, and yet we watch our world move toward the mechanical absurdity of a universal Demolition Derby. We find ourselves staring with fascination at the spectacle while our responses become more numbed with each successive blow.

Is Compassion Cut Off?

The trend to state welfare has cut us off from compassion for the poor. Once they were our neighbors; now they are the impact point for the struggle between political philosophies. While we watch the ritualistic moves of legislative bodies and the maneuvers of public leaders in response to opinion polls, we gradually lose all identification with the occupants of that terrible arena called poverty.

The derby plays itself out before us, with contestants scoring points for "VISTA" or for a "Balanced Budget," while the poor become an amorphous mass whose destiny means little more than a balance of power in the next election. We lose touch, but not our power of manipulation. The ideal is demolished, but the victor proudly accepts the trophy and the accolade of the crowd.

Racial animosities cut us off from compassion for

the victims of strife. "Our Southern way of life" is too precious to be breeched by concern. The rules of the game would go out the window if we allowed the derby to stop for reconstruction of the principles of Christian living. The warnings of those who predict the destruction of our souls only heighten the will to resist the dictates of a hated court and a reluctant but stubborn federal government.

In the opposite stands sit those whose determination to right old wrongs is so great that the terrible, painful anguish of a culture threatened with extinction brings no rush of understanding and no thought of mercy. The demolition proceeds inexorably to conclusion, heedless of the destruction of lives and value systems and personal relationships. Swinging clubs and breaking glass make headlines North and South. "States rights" and "black power" and "backlash" are the rallying cries—but a whole generation of children are the victims. High office is sought and won, and great stakes are placed on the outcome, while compassion for the luckless participants is stripped off with each new encounter.

The Greatest Demolition Derby

A growing acceptance of war cuts us off from compassion for its innocent casualties. In the greatest Demolition Derby of them all, we watch our television sets, spellbound, as machines of destruction grind each other into the quagmires of Viet Nam or the sands of the Near East. We feel only frustration that we aren't "winning." They are such tiny little wars, and hardly anybody we know gets hurt. We've had bigger wars and fiercer battles.

The last big Demolition Derby was a lulu! Practically the whole world got in on that one, but we "won." That's it—it's not how you played the game, but whether you lost or won. And there are all those pretty girls out in the field and the bronze and silver medals that the master of ceremonies hands out.

Why, it is just like Riverhead or Longhorn Raceways—except that there seem to be a lot of little people lying around dead and wounded. Still, you expect some people to get hurt when they are in a rough game. It only proves that you should not get into these derbies if you aren't in good shape. The losers always deserve it. They just aren't tough enough to take the gaff.

When the field is cleared, we find that the real loss is one that we can't quite define. We had it somewhere back there, but it is very faint now and fading all the time. It had something to do with love and caring—and compassion.

That was a rather old-fashioned virtue anyway. There is not much place for it in this modern world; you have to be practical. These do-gooders will ruin the country if we don't watch out. Religion is all right, but some of it is just too idealistic. The derby must go on. Progress is what we need.

But I just can't help wondering what the author of the First Epistle of John actually did mean when he wrote: "If anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" □

Teens Together

By DALE WHITE

ONE OF my unhappy tasks each month is to open letters which read like this one:

Please help! I am only 13 and am pregnant. My steady and I were making out at a party. When we came home, my mother and father were out. We forgot what we were doing, and now I am pregnant and my parents do not know. How can I tell them that I am going to have a baby when they don't even approve of my steady? My steady wants to run away until the baby is born. It is due in three months, and it is getting hard to hide my problem. What can I do?

One of the most frightening and humiliating experiences a young person can face is unwed pregnancy. Adolescents know that the responsible society frowns on sexual intercourse before marriage.

It is not at all unusual to meet fine and conscientious young people who are living up to their obligations in every other way except this. They are ashamed of their sexual transgressions, and hope no one ever finds out. Now, suddenly, the girl is pregnant. In their panic, a couple often does not know where to turn. What should they do?

First, a girl who thinks she is pregnant should tell her parents. Delay is useless, and only complicates the problem. "But they trusted me," one girl cried. True, and they should know that in her weak moments she dishonored that trust. Dishonored trust is best handled by frank confession, in any case. Otherwise, the guilt gets all bottled up inside and does damage.

I remember one girl who hid her pregnancy from her parents for nine full months. Her doctor put her in the hospital on a false diagnosis, and she delivered her baby and put it up for adoption, without her parents ever knowing. Two weeks later she was attempting suicide, and came for counseling, weighed down by her guilt. Confession is best.

Second, the girl and her mother should go to the family physician. Any girl who misses a menstrual period should see her doctor in any case, even if pregnancy is impossible. If pregnancy is suspected, the doctor can perform a test which says for sure whether a baby is on the way. Young couples have been known to rush off and get married or do some other impetuous thing, only to discover the girl was not pregnant at all.

Also, the doctor is often best

equipped to say what needs to be done next. He knows where the homes for unwed mothers are located, and who should be called to make arrangements. He can advise on the health of the mother as she carries the baby. Sometimes a girl in her desperation turns to friends, who pass on rumors about certain drugs which can be taken to cause an abortion. The doctor can very quickly explain the dangers in such procedures.

Third, the couple should both schedule a series of talks with a minister or other professional counselor. Strong emotions often warp the judgment of those closest to the situation. A calm head can bring a little wisdom.

The young people need to think through the reasons for their dilemma. What led them to step out-of-bounds? How can they prevent similar occurrences in the future? What is the place and meaning of sex in the life of a Christian? The couple needs to test every course of action before embarking on it. Is marriage best, or adoption? What are the boy's obligations? Should they see each other any more?

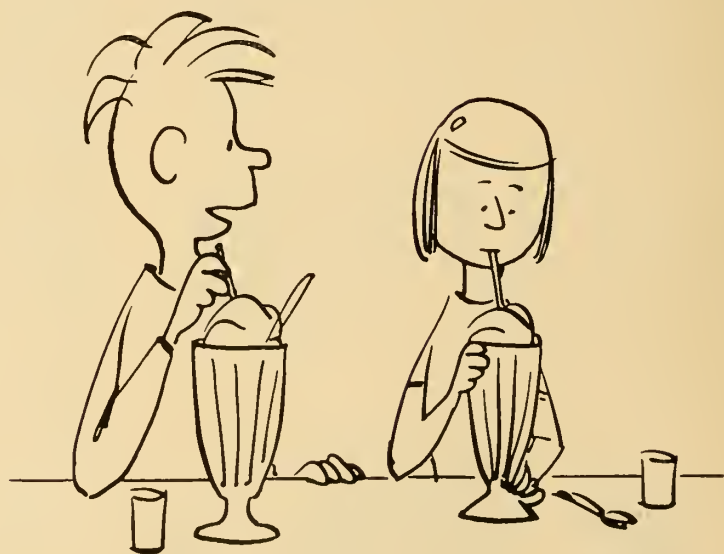
Both young people need to talk through their feelings. She may be embittered, thinking she was simply being used by the boy. Both may realize they were living in a dream world.

They may be angry at each other, their parents, or the world. And, of course, the guilt and shame cries out for confession, forgiveness, and reconciliation with the caring community.

Q

I do not understand God. Just today I returned home from the funeral of my favorite cousin. He was only 22, married, with one child and expecting another. Never have I met a human being like him. He was always smiling, though I know he had many worries. When I looked sad or hurt, he would take my hand and talk with me, or put his arm around me until I felt better. And how everyone liked him! You would believe me if you could have seen the flowers adorning his casket.

Don't get me wrong. My problem is not that he died. I know we all have to die, but surely not the way he did. He and another boy ran their pick-up truck up under a truck filled with steel. The steel hit my cousin in the face. He was ruined so bad they could not open the casket. I do not question my cousin's death, but why did he have to be buried without his loved ones even looking on his



CMS.

Cartoon by Charles M. Schulz. © 1959 by Warner Press, Inc.

"I think I must be making progress—three times this week I've been accused of being a religious fanatic!"

face once again? How could a gentle God destroy his children like that?

Please explain. I am only 14, and do not understand this God.—N.J.

For centuries men in their agony have struggled to understand the problem of evil. The most ancient of legends dealt with the riddle: How does evil come into the world? Primitive man believed evil spirits lurked in dark places, demons or angry gods ready to pounce unless some ritual could make them happy. Men became less frightened as they lost faith in devils and moody gods, and came to believe in one God and one devil locked in mortal combat.

Through Christ we were led to see that God alone rules all creation and lives in and through his creation. For that reason, the Christian family is wonderfully free from the terrible fears primitive men knew. They fear neither devils nor the devil. But the problem of evil is still with us. If God is perfect love, why does he not prevent human suffering? We can understand suffering which man causes by his own sin. We can see that God might allow this as the only way to give man free will.

But what about the evil man does not cause? I prefer to believe that God is still creating his universe, and not all pain can yet be prevented or controlled. Also, if God everywhere works through the ordered ways of nature, then we do not have to believe he deliberately chose to let your cousin die in such a violent way.

I know none of this eases your grief. If we understood perfectly, we would still grieve. Not understanding, we can only cling to one another, rejoice in the beauty which comes our way, bow our heads to our pain, and trust that God himself grieves with us.

QA

I am a girl, 13. I love children, and would like to baby-sit. I passed a baby-sitting short course at the clinic and got my certificate. But now I can't find a job. At first I thought it was because I live on a farm, but my friend lives on a farm and she has lots of jobs. She got them by putting an ad in the paper. My mom says I shouldn't put an ad in the paper, because then I would get too many jobs. I feel I wasted my time taking the short course. What can I do?—C.B.

These things usually get around by the grapevine. Your mom can get the word out to a few well-placed friends, who can recommend you to interested couples. You can ask your girl friends to mention your name

when they have to turn down jobs because of schedule conflicts. Maybe some of you can talk the people who ran the short course into publicizing names of those who have certificates.

QA

I am a boy, a college sophomore. I notice people often write to you about acne. I have had a severe case since I was a junior in high school, and have tried all sorts of remedies. I realize that I have to make myself likable in spite of my appearance. It is no good to let a physical defect ruin one's personality and happiness. Of course it is hard to meet new people when one is not self-confident. But in high school, my friends came to know me and like me for myself, and I was not forced to make a good first impression. I worried about college; but here, too, I have found many friends, and have had no real trouble getting dates.—M.H.

People are always sending me cures for acne. I never publish them, since I think anyone who has a serious skin problem should see a dermatologist. A good remedy for one person is not good for another, and only a specialist can tell. Your prescription is best of all, though. The way you have stepped out to meet life with aggressive goodwill in spite of difficulties is good medicine for more than one ailment.

QA

I am a girl, almost 17. As usual, I haven't been able to find a job this summer. I am seriously thinking of a career in journalism. I was on our high-school newspaper staff this year, and expect to be editor next year. I would like to do something to help me prepare for my career. I enjoy writing tremendously. Could you give me any help concerning a job?—A.W.

Why not approach a local newspaper office and offer your service? Work for nothing, if necessary. Do odd jobs around the office and learn how newspapers are put together. Ask to follow the reporters around as they go out on stories. Ask to write an occasional piece. The pay may be miserable, but the experience can be exciting.

I encourage young people who have not been able to find a summer job to quit moping around feeling sorry for themselves and to get out and be useful. One good way is to go to a local place of business which does interesting work, and agree to help out

in exchange for the experience and a good letter of reference. The reference will be valuable in finding work next summer, and the experience valuable.

Another way is to work as a volunteer in a local service agency, such as a playground, a poverty program, or a hospital. Anyone who is bored these days shows a lack of imagination.

QA

I am a boy, 18. I have a younger sister who is forever telling lies. Last year at school she told some lies about my mother. Then she said some girls at school had said some wicked things about Mother. It finally came out that my sister had made up the whole thing. She has lied so much that she even got expelled. The principal had arranged for my sister to see a psychiatrist, but Father won't hear of it. Mother is getting so nervous she sees the doctor all the time. Can't something be done before my mother goes crazy?—R.S.

I think your principal was right in suggesting that a psychiatrist be consulted. It is my judgment that your sister is crying out for help with internal emotional conflicts she cannot handle alone. If she had a fever, your folks would see a physician, and even send her to the hospital if the doctor recommended it. Her behavior is similar to a fever, only in the realm of the mind. It is a symptom of something gone wrong.

Physical ailments tend to get worse if neglected; delayed treatment is usually more painful and costly. The same is true of emotional disorders. Your father would be well-advised to get a thorough psychiatric evaluation for your sister as soon as possible.

QA

I love my family, but I have a problem with them. My father is always sleeping on the sofa or watching TV. My mother is always playing games with my three younger brothers. My brothers are always messing up the house, and my father always yells. We never go on any trips any more, or picnics, or rides. I am 12 and in junior high. Please help!—O.K.

Your parents probably are not aware how barren they have allowed the emotional climate in your home to become. Maybe sometime when everybody is in a good mood, you can express your concern. Let them



Bishop Nall Answers Questions About

Your Faith and Your Church

Who is the Bible Christian? The writer? The copyist in the medieval monastery? The translator, who often paid with his life for putting the Scriptures into the language of the common people? The printer? The colporteur, taking the Bible, or portions of it, into Bible-bereft lands?

Unquestionably, all these are Bible Christians. So are those who, through painstaking study, are continually perfecting the texts. (The Dead Sea Scrolls have added new sidelights, but no new insights.) The biblical preachers are surely Bible Christians. And so are those, clergymen or laymen, who apply the teaching of the Word (though not always the precise words of another day) to the problems of today's living.

Is the world God's body? Charles Hartshorne uses the phrase, and it has fascinating possibilities, as Dr. Chester A. Pennington points out in *With Good Reason* (Abingdon, \$2.75). God is not localized in any place on earth (not the mountain mentioned in John 4:20), nor is the whole of the world the totality of God. That would be pantheism, or secularism.

Furthermore, the world did not recognize God when he came in Jesus Christ (John 1). Yet, there is good food for thought in the idea that God is related to our world as we are related to our bodies—not localized within but discovered therein, not identified with but transcendent beyond.

Why does atheism fail? *Pravda*, government-controlled newspaper of Moscow, prints a department called "Reflections of an Atheist," and there are occasional questions and answers. To this one, "Why doesn't atheism make as much progress in our country as we expected?" the column conductor made this reply: "Because we have overrationalized the matter of the struggle against God—and it requires love, great love."

It calls for love of man, but how can you really love man, individually or in the mass, unless you love God, whom the New Testament writer called love itself—or himself? Love of man leads inevitably to love of God; and it works the other way, too.

"Would you rather ask questions than get answers?" asks Bishop Nall, former editor, now head of the Minnesota Area. "Who wouldn't? But I like to try answering, even for myself." TOGETHER will forward your question if you wish to send one in its care.

know you really miss those days when the whole family had fun together. Often parents realize that small children need attention, but they just allow teen-agers to shift for themselves. Tell your father you would like to go bowling with him, or play a game of checkers, or whatever it is you would like to do. Keep after him in a frank, firm, but not angry way until he listens long enough to take your need seriously.

œ

I have been seeing my minister regularly for over a year. He has been counseling me about school problems. It is terribly hard for me to trust anyone because someone hurt me once a long time ago. But my minister is young, and very nice. Despite myself, I learned to trust him, and slowly I have been able to talk to him. I mean he has helped me a lot; heaven knows where I was headed.

But now I'm in love with my minister. Of course I would never try anything. He is happily married, with four children. I like his wife and have baby-sat there. Is it all right for a teen-ager to love an older married person if nothing is meant by it? I mean, if they are just good friends? There must be some type of love which is acceptable for this. I don't know what to do. There is no one I can talk to or trust except him. If this falls through, I've had it. What shall I do?—B.M.

You should know that yours is a special kind of love. It is the strong attachment which persons often come to have for their counselor. Such powerful feelings are so common that counselors are trained to expect them and to handle them wisely. You show real maturity in recognizing that your feelings do not call for romantic entanglement.

The best way to avoid problems is to keep your regular appointments, but avoid social contacts at other times, except in the normal course of church events. If you can do this, I see no reason why you should break off your counseling. In time, your feelings for your minister will probably mature into warm respect and affection, but you will look elsewhere for another kind of love.

Tell Dr. Dale White about your problems, your worries, your accomplishments, and he will respond through Teens Together. Write to him c/o TOGETHER, Box 423, Park Ridge, Illinois 60068.—EDITORS



Browsing in Fiction

With GERALD KENNEDY, BISHOP, LOS ANGELES AREA

I AM always reading reports of what this generation believes and is doing, written by men who seem to speak with great authority. What they say has no counterpart in my experience, and I have never met the kind of people they talk about.

In theology, some fellow constantly comes along to say that nobody believes this or everybody presumes that. I read this stuff and I say to myself that I do not believe it, I do not presume it, and nobody I know takes that attitude. Who are these brethren who speak with such authority and think they can speak for all of us?

Often they are the cocksure egomaniacs who love to proclaim glittering and spectacular generalities. Many times they are men who say these things because this is the way to attract attention, while speaking honestly and objectively would not arouse nearly so much interest. But many times they are simply people like you and me who, on the basis of their own experience, presume that everybody is going through the same thing. Our age is friendly to such people because our communication is wide and swift, and we seem to be so anxious to find something new and upsetting. We are very much like the Athenians who were always seeking something new.

Now the novel, when written by a man with broad sympathies and experience, can expand our own limited boundaries much to our profit. It expands our consciousness, and broadens our sympathies so that we enter into the lives of people who are strangers and yet our contemporaries. If they do not claim to be speaking for everybody, we can read with benefit about people whose lives may be as different from ours as if they came from Mars. This is why it is good for us to read fiction because Christians, like their Lord, are sent not just to condemn but to understand and save.

This is by way of an introduction to **THE ARRANGEMENT** by Elia Kazan (*Stein and Day*, \$6.95). Kazan is a very talented man who directed two Academy Award films and five Pulitzer Prize-winning plays, and

wrote *America America*. I felt a great general similarity between *The Arrangement* and Saul Bellow's *Herzog* in that both have brilliant heroes looking for something they do not find. *Herzog* and Evan Anderson are obvious reasons why psychiatrists are an important part of today's scene.

Mr. Kazan's hero is an advertising man caught up in the pressure and artificiality of that profession. He has extramarital affairs with a number of women and finally settles down with one young lady. Meantime, his wife does everything she can to stabilize their marriage. But she fails, certainly through no lack of trying.

This is the usual picture of people who are too sophisticated to stay married to one spouse and who cannot believe that there is anything to make life livable except sex and some new affair.

But all this caves in on the man and he quits his job finally to go see his dying father. The life of this old Greek immigrant has a kind of ruthless dignity about it which brings out some of the better parts of his son's nature. He needs psychological help, or so he feels. To me it is obvious that he needs religious faith. But this is too simple in our day, and we must find our healing among the secularists. Anderson's wife has had a favorite psychiatrist who has helped to carry her through and, of course, her husband despises him.

At the end, Anderson marries the younger woman and goes to a small town to do some writing and hopefully undertake some reevaluation. The whole thing ends, not with a bang but a whimper. The solution, if you can call it that, is to get away from the rush and bustle and sex of modern living and find a quiet haven to establish life in a lower key.

The book is very well written and the people seem real. Elia Kazan not only can direct plays but he can write and, on the basis of his philosophy, he does about as well as a fellow can do. His answer to the feverish seeking of success and thrill is really not much of an answer, however, and I could have taken his hero to 20 people I know who find a meaning in their lives

from One who came many years ago to offer us life abundantly.

When I read a book like this, I think of the men within the Christian church who are praising at the top of their voices the secular world and the secular man. If they would stop reading each other's books and praising each other's efforts to be original and just read books like this one, it seems to me they would change their tune. Here is a man needing the Gospel in our contemporary situation. There has never been a period offering a greater chance for the church to be relevant and redemptive.

One of the most disturbing things to me is the publicity given the book and its selection by a major book club. I would be willing to give it an A for effort, but to set it forth as an earth-shaking creation seems to me an exaggeration unjustified even in this advertising age. If not going along with the prevailing spirit and if assuming that many modern assumptions are puerile means a man is old fashioned, then I suppose I must plead guilty. So much of this stuff I regard as merely an attempt to dignify the kind of living that a 12-year-old child ought to be able to spot as phony.

The saddest part about the whole thing is the number of theologians who assume that magazines like *Playboy* and books like *The Arrangement* are the writings we have to come to terms with and deal with seriously. Only to the extent, in my judgment, that we reveal them for the hedonistic and adolescent attempts to find a meaning in passing thrills should they be discussed at all. To assume that the church must adjust its message to such trivia is the silliest of assumptions.

Yet the man in this book is looking for something and none of us should play the part of the Pharisee. I take heart from portrayals such as this one because it seems to me that if we Christians can recover from our inferiority complex and learn to speak the Good News again in plain English, we are living in a generation wide open to the Word. This is a great day for the church, for the Christian, and for the preacher. And this is probably a good time for me to stop. □

Looks at NEW Books

THREE new Bibles for children have appeared during the last year, and each is very different from the others.

My favorite is the *Bible for Young Christians—The Old Testament* (Macmillan, \$4.95). A.-M. Cocagnac and Rosemary Haughton retell the Old Testament stories in prose that retains the flavor and dignity of the Bible passages from which they come, and Jacques Lescanff's illustrations are strong and lively.

The Child's Story Bible (Eerdmans, \$6.50) is a new edition of an old favorite. Catherine F. Vos's conversational-sounding stories of Old and New Testament stories first came out more than 30 years ago. They have been brought up to date with recent archaeological discoveries for this new edition, and new illustrations are bright and interesting. Illustrator Betty Beeby occasionally tried too hard for the unusual angle, but her work is colorful and decorative.

The Old Testament, illustrated by Marguerite de Angeli (Doubleday, \$6.95), is a more traditional treatment. The text selections come from the King James Version of the Bible, and the historical stage is set in a preface by Old Testament scholar Samuel Terrien. Mrs. De Angeli's drawings will remind you of the pictures you saw in church school when you were

growing up. If this is what you like, I won't argue, but they are too pretty for me.

And while I am talking about children's Bibles, I can't stop without mentioning the *Young Readers Bible* (A. J. Holman, \$5.95), which presents the unabridged text of the Revised Standard Version on generous-sized pages.

Liberally and brightly illustrated, and complete with maps and commentary written especially for youngsters, this excellent Bible was published in 1964, and is distributed exclusively by the Cokesbury Division of The Methodist Publishing House. Its editors are Dr. Henry M. Bullock, editor of Methodist church-school publications, and Dr. Edward C. Peterson, editor of Methodist children's publications, and it is a part of the regular Methodist curriculum material.

A growing minority of younger Southern churchmen believe that the "old-time religion" is inadequate to the pressures in the South today and has no real future there.

One of this group is Samuel S. Hill, Jr., chairman of the religion department of the University of North Carolina, himself an ordained minister and the son of a minister. He is the author of *Southern Churches in Crisis* (Holt,

Rinehart, Winston, \$5.95), an uncomfortable book for fundamentalists wherever they may happen to live.

The theology of the Southern church is outdated, Prof. Hill charges, and the popular Southern church is "incapable of representing Christianity in its richness, fullness, depth, and comprehensiveness."

He predicts that Baptists in the South will remain "a provincial body, persisting in taking many of its cues from the South's dying culture." He holds out more hope for the Methodists. He sees signs of significant change under way within Methodism in the South. Also, he says, Methodism has available within its own heritage the "ways out."

A wave of change has broken over the South, and Southerners have entered the new era with far less dramatic fanfare than disorderly, violent upheavals indicate, say historians Thomas D. Clark and Albert D. Kirwan in *The South Since Appomattox* (Oxford, \$7.50).

Violence, in fact, is probably the least significant fact associated with the emergence of the new South, they believe. They point out that the region has made phenomenal economic progress. Realizing highly technical, specialized industries need well-trained personnel, Southern states are

Adam names the animals in the Garden of Eden. Illustration by Jacques Lescanff for the Bible for Young Christians.



putting more and more money into public education. The rise of Southern cities and the growing maturity of colleges and universities have contributed significantly to Southern culture. And cheap rural electric current has brought almost every Southerner into contact with the whole wide world, giving him a basis for comparing his own accomplishments with those of other Americans.

The South needs to clean up its police forces, which Clark and Kirwan describe as "spiritual descendants of the old patrols and overseers of the period of slavery," and state governments need to be restructured. But times have changed for Dixie, and never again can it be described, as it was by a special New Deal committee in the 1930s, as a region virtually without hope and populated by defeated people.

"Above the shouting of extremist and crusader," say the authors, "there can be heard the voice of a sturdier South already committed to the acceptance of change thrust upon it by all the forces which stirred the Western world after World War II."

When I reviewed some books on flying saucers a few years ago, a Methodist minister chided me for not taking a stand. "They are the most important theological question facing the church today," he wrote. Certainly the question of unidentified flying objects is a sensitive subject. I have seen old friends almost become enemies as they have argued over it.

I have asked myself occasionally what I would do if I ever saw a flying saucer. Would I have the courage to tell people? Would they believe me if I did? Would I believe myself?

Frankly, I don't know, not even after finishing *The Flying Saucer Reader* (New American Library, \$4.95). This anthology, edited by Jay David, excerpts some of the most informed, enlightening, and intriguing writing that has been done on the subject during the past 12 years. If you have formed your own opinion, you will find reinforcement here. And if you are confused, as I am, you will find reinforcement for your confusion.

The attitude I like best was summarized by a friend of mine a few years ago when we were talking about the possibility of the saucers being from a wiser planet. "Wouldn't it be wonderful!" he said.

In a book that emphasizes the role of Buddhism in southeast Asia, a Vietnamese Buddhist monk who is, equally, a scholar and poet says the South Vietnamese do not want to be negotiated over by the United States and North Viet Nam; they want to be represented in negotiations. Thus

Once upon a time...

... there was a Methodist layman who found himself at the Biblical threescore and ten, in robust health, and in possession of a carefully accumulated nest egg. One morning over bacon and



eggs, Layman and Wife agreed to put the whole sum into World Division annuities. This would bring guaranteed income so long as each should live and would at their deaths advance the Christian missions which they had supported all their lives.

Ever since their early life when Layman's company had stationed them in China, they had felt a deep love and concern for Chinese children. Almost with one voice, Layman and Wife exclaimed,"



... a Sunday school in Peking's industrial district!" Their delight over their new annuitant project knew no bounds.

But the end of the fable is not so happy. In 1958 when Mrs. Layman followed her husband in death, mainland China was closed to the outside world. Massive organization of "communes" had begun and coerced mergers had reduced Peking's 65 Christian churches to four. The Board of Missions has not yet cut through the legal tangle to free Layman's gift for sorely needed education work elsewhere.



Moral: Appealing as they are to the Christian heart, specific annuitant projects are becoming more and more difficult to carry out in today's explosive world. The World Division strongly urges that you execute your annuity agreements so gift portions may be used "where the need is greatest" in one or more of the six major missions at work in 32 countries. You may specify Church Development, Education, Medicine, Social-Economic-Industrial Work, Agricultural Development, Literature and Communications or any combination of these.

For 95 years the Methodist annuity has been cherished as a dependable source of lifetime income, and a productive way of underwriting the church's world mission. You may begin with as little as \$100. Your guaranteed income, ranging up to 8% for those advanced in years, begins immediately. For more information, write Dept. T-87



**WORLD DIVISION
OF THE
Board of Missions
OF THE
METHODIST CHURCH**

Dr. Ashton A. Almand, Treasurer, 475 Riverside Drive, New York, New York 10027

believing that the present government is not representative of all the people, he suggests establishing an interim government.

The book is *Vietnam: Lotus in a Sea of Fire* (Hill and Wang, \$3.50, cloth; \$1.25, paper), and the author is Thich Nhat Hanh, who was on the faculty of a Buddhist university in Saigon until 1966, when he left to make a lecture tour of the United States and Europe.

Americans cannot win a military victory in his country, he believes, because "the longer they stay the more Communists they create." The peasants hate both sides but are persuaded that the National Liberation Front fights for national independence.

The West, Thich Nhat Hanh says, does not realize the strength of the alliance of nationalism with Buddhism in southeast Asia. The Chinese do, and the Chinese Buddhist Association, formed in 1947, courts Buddhists in other countries in many ways.

Thich Nhat Hanh describes the brand of Buddhism predominating in Viet Nam as "tolerant and free from dogmatism." It considers Buddha to be in everyone and teaches that the peace and well-being of the whole people require every Buddhist to fulfill his responsibility to the community while not neglecting his inner life. Thus, while Buddhism is not highly organized in comparison to Christian churches, Buddhists in South Viet Nam run primary schools and high schools, operate orphanages, nursery schools, and hospitals, conduct literacy campaigns and first-aid courses, run a community-development school in Saigon, and have a Buddhist Youth Family movement in which 70,000 young people are involved.

This sounds like the Christian renewal movement. And Buddhism is involved in the ecumenical movement, too. Mahayan Buddhism, progressive, and Hinayana Buddhism, more conservative, became a Unified Buddhist Church in 1963.

Lotus in a Sea of Fire presents an Asian view of the complexities that engulf us in Viet Nam. If it is not the view we expect, then it is the more informative for just that reason. Certainly it is clearly and persuasively opened to us.

From behind an exotic veil of tinkling music, templed landscapes, and tea ceremonies, Japan is emerging as a major industrial nation. It is a difficult time to be living in, and this undoubtedly is the reason for the mushrooming of new Japanese religious movements.

The new Japanese sects stem mainly from the roots of Buddhism, but they

also reveal aspects of both Shintoism and Christianity. H. Neill McFarland examines them in *The Rush Hour of the Gods* (Macmillan, \$5.95). These are Konkō-kyō, a functional monotheism; PL Kyōdan, an epicurean movement; Seicho no Ie, divine science and nationalism; Rissho Kosei-kai, Buddhism of and for the layman; and Sōka Gakkai, a mass movement that has grown so fast it is a major power in the land.

Dr. McFarland, who teaches the history of religions at Southern Methodist University's Perkins School of Theology, has lived and taught in Japan. His book reflects the vigor with which the new beliefs have taken hold.

Japanese ways of thinking are considered in Christian perspective in *The Mind of Japan* (Judson, \$4.95). The authors of this lively, anecdotal book are Takaaki Aikawa, president of one of Japan's Christian universities, and Lynn Leavenworth of the American Baptist Board of Education and Publication, who has been a visiting professor on a Japanese university campus.

If H. B. Teeter's story on *Tokyo's Union Church* [page 26] intrigued you, you may want to follow it up with one of these books.

Swingin' Love in Saginaw [page 38] is a good example of the exciting work being done by a new breed of ministers and priests in cities across the country. In *The Night Pastors* (Hawthorn, \$4.95), Stanley G. Matthews reports on the ministries of 10 other pastors who do their work in the coffeehouses, the bars, the gambling casinos, the nightclubs and restaurants, and the streets of our large cities.

Among the 10 is the Rev. Austin Vick, who became an ordained Methodist minister at 40. He centers his night ministry in the Sign of the Tarot, a coffeehouse for Denver's young adults—and he carries on a traditional pastorate in a traditional inner-city church during the day.

Last summer two sturdy British paratroopers rowed across the Atlantic in a 20-foot open boat. They started from Cape Cod and landed at Inishmore, in the Aran Isles, 92 days later.

John Ridgway and Chay Blyth retrace their voyage for us in *A Fighting Chance* (Lippincott, \$4.95). It was a perilous one, marked by sharks, whales, hunger, fatigue, the always-wet clothes, and the salt water that burned into the skin like acid. "We feel much closer to God now than we did before setting out on our journey, but it is a pale shadow of the religious fervour that gripped us in mid-Atlantic," writes Blyth. "I think it true that most people find it convenient to call on God in moments of danger. The fel-

low in a plane which develops engine trouble says, 'O God, please help me.' Half an hour later after it lands safely he rushes straight for the bar. He doesn't think of going to a church and offering a prayer of thanks for his safe delivery."

Both men write with equal frankness, and this is an absorbing book.



"You're right! I believe there is a tricycle under there!"

If you were taking a college course in religion, you would be doing the kind of reading you will find in *Religion and Contemporary Western Culture* (Abingdon, \$7.95). The 44 selected readings in this book were chosen by Albion College philosophy professor Edward Cell.

Aimed at interpreting our present-day conflict between religion and patterns of culture, the essays are the work of H. Richard Niebuhr, Christopher Dawson, Paul Tillich, Harvey Cox, Sigmund Freud, Herbert Read, Peter L. Berger, Rudolf Bultmann, Erich Fromm, Reinhold Niebuhr, and a long list of other scholars who represent a wide range of viewpoints.

Back in 1933, a Washington correspondent quoted this forecast: "If the trend . . . in law-making is permitted to continue, a benevolent form of state socialism will be the outcome."

The correspondent was Arthur Krock, whose column *In the Nation* appeared in *The New York Times* for more than 30 years, and it was typical of his ability to sniff the direction of prevailing winds. A generous sampling of his columns appears in book form now, and *In the Nation: 1932-1966* (McGraw-Hill, \$7.95) is rich in background for understanding today's national and world problems. It spans American political history from the New Deal to the Great Society.

A friend who noticed *The New York Times Guide to Personal Finance* (Harper & Row, \$4.95) on my desk

remarked that this was a book he would be "wildly interested" in.

The contents of this book by Sal Nuccio, who writes a regular column in *The Times*, fulfill the promise of the cover. The various chapters offer practical advice on family budgets, credit-buying shopping guides, buying and financing a home, insurance, pension plans, investments, tax problems, saving and borrowing, and estate planning. We all need it.

When I am confronted by total disaster, I always have an irresistible impulse to laugh. I had thought this was a symptom of some embarrassing lack of reverence for catastrophes, but after reading Walter Kerr's fascinating book on *Tragedy and Comedy* (Simon and Schuster, \$5.95), I feel better about it.

In tragedy, says Kerr, there is always hope, up to the last minute and beyond, and since we are busy reaching for a solution, we rarely laugh. But when there is no way out, then comedy listens, nods, and does not deny, it simply points. Thus: "If tragedy opens a possible door to the infinite, comedy tries to slam it shut, catching tragedy's finite fingers in the process."

Tragedy and Comedy is a graceful, witty book by a very good drama critic. It tells us something about ourselves, and it goes into enough detail about numerous examples of tragedy and comedy to give you the good, drained feeling you have when you leave the theater after a performance that has lifted you out of yourself.

An unexpected collection of the late James Thurber's wry and raucous drawings has brought joy to my heart. Some have been published before, but many have not appeared in print until now. When the cartoonist's wife, Helen, started to get selections of his work together for *Thurber & Company* (Harper & Row, \$6.95), old friends dipped into their private collections, one even contributing a tablecloth (from a birthday celebration) that the cartoonist had covered with drawings of men, women, and dogs.

The Thurber house also yielded treasures. In an old roll-top desk in the attic, Mrs. Thurber discovered unpublished illustrations for Shakespeare's plays, and Thurber interpretations of Poe's poem *The Raven* fell out of a beaten-up file folder.

The resulting collection is pure Thurber. No other comment is needed.

Jean-Francois Steiner was two years old when the Nazis sent his father and other members of his family from France to die in concentration camps. Now 28, Steiner is the author of a book that grew out of his compelling desire to know exactly what happened

to them, and why they and 6 million other Jews apparently went to their deaths without a struggle.

Studying every available published and unpublished document, he repeatedly came across the name of a camp in Poland: Treblinka. Documents noted little more than the bare fact that there had been a revolt at Treblinka, but this was enough to send Steiner on a search for survivors. He found them, one by one, in many countries, and it is their story he tells in *Treblinka* (Simon and Schuster, \$5.95). It is a nightmarish record of "life" in a death camp, an infernal place ruled by psychopaths who scientifically, and brilliantly, engineered every hour and every activity toward the psychic disintegration of the inmates, a necessary prerequisite for the smooth, efficient mass production of death.

Steiner tells it in a cool, objective, sometimes ironic tone that lets the events speak for themselves. The result is an unforgettable testimony to the indestructibility of the human spirit that is bolstered by faith. Only this witness makes the book bearable, because it is an intimate study of the machinery of mass murder.

The Episcopal chaplain at American University, Earl H. Brill, is convinced that the fundamental human sin is idolatry. In basic English, he says, this means taking the world too seriously.

He roasts some of the sacred cows of our culture in *Sex Is Dead And Other Postmortems* (Seabury, \$3.50). This satirical look at secular man starts by reading the burial office over our sex-oriented culture and winds up taking a long sidewise look at the implications

of the new theology. Between, there are wry views on marriage, power, morality, government, labor, space technology, drama, and the church.

Concluding, Chaplain Brill says: "I do not mean to downgrade the world's problems. I would only claim that since God alone is Lord, then despite all the negatives and contradictions of life and history, the universe is in safe hands."

With one exception, the chapters in *Christian Mission in Theological Perspective* (Abingdon, \$2.50) were addressed to meetings sponsored by the Methodist Board of Missions in an effort to rethink the Christian mission in our time. Emphasis is placed on what the church is in an age that is ecumenical, and there is rediscovery that the church is laymen serving in the world.

This thick paperback, edited by Gerald H. Anderson, is not easy reading without some theological training, but it is a fresh inquiry and up to date in the questions it raises. And there are a valuable bibliography and some statistics at the end.

I didn't think I was going to approve of *I Caught a Lizard* (Holiday House, \$3.50) because I don't believe in putting wild creatures in cages. But this story for four to eight-year-olds by Gladys Conklin makes just that point. It is about a little boy who catches various kinds of fish, insects, and small animals but realizes they belong in their own natural environment and returns them to it. Artur Marokvia has drawn delightful color sketches for this book that tells children about the small living things they see around them. —BARNABAS

QUESTION and ANSWER

"What was it like?"

The boy asks his father

(Or his grandfather, since both fought in wars).

"What is a battle like?"

How does it feel to fight a war?"

The man hesitates:

Memories that have roosted like bats in his mind

Fill the air, making eerie sounds.

How explain to the child?

"It's like getting into a fight at school,"

He finally answers.

"You get a bloody nose

And a black eye

And when it's all over

You wonder if it was worth it

Even if you won."

—VELMA WEST SYKES



Farm trainees demonstrate rice weeders (left) as others (above) set up a pump to flood the land.

“MISSIONARY here, missionary there, missionary everywhere,” to paraphrase the old song, is an apt way to describe the lives of a young Oklahoma couple who have served in the Philippine Islands since 1957. Now stationed at Methodism’s San Mateo Farm Research Center in northern Luzon, Dwayne and Carol Suter seem to be everywhere at once, helping once poverty-stricken farm families to new and enriched lives.

Dwayne has proved himself a versatile inventor, improviser, and innovator. When the mission needs a building, he not only designs it but supervises construction—and builds equipment to make the concrete blocks. When local farmers need a workable but inexpensive

A ‘Hand Up’ for Filipino Farmers

Life in San Mateo has changed since Methodist missionaries Dwayne and Carol Suter brought their specialized skills in agriculture, nutrition, and community development. Aided by funds from the World Neighbors organization, they help the community to help itself.



With trainees at the farm center, Dwayne places a strainer over the impeller on a rice-paddy pump to keep out debris as it operates in the water. About 40 pumps have been installed on farms around San Mateo.

tool to improve production of rice, peanuts, corn, or beans, he invents or adapts one to suit their needs.

In addition, he maintains a crammed schedule of preaching (either in English or the local language, Ilocano), teaching in the junior college which is part of San Mateo's Eveland Methodist Academy, and working with Filipino church and government leaders in a variety of projects. His training: degrees in agricultural engineering from Oklahoma State University, plus two years of seminary study.

Nor is Carol a stay-at-home housewife. Also an OSU graduate (in foods, nutrition, and institutional administration), she gives frequent lectures and demonstrations on nutrition. She organized and now supervises a lunch program for 1,150 San Mateo public-school pupils, and served as dietitian for the Methodist Bethesda Clinic. At home, she keeps what is almost a

year-round open house for the many groups which meet in San Mateo—a town of few restaurants and no hotels.

One of Carol's letters described the setting in which the Suters work: "Although our house supposedly is in town, we live in the middle of rice paddies or cornfields, depending on the season."

The Suters are supported by the Methodist Board of Missions World

Division. And since 1962 their program in San Mateo has received financial backing of World Neighbors, a U.S.-based organization which supports self-help programs around the world. Founded in 1951 by Methodist minister John L. Peters, World Neighbors works on a nondenominational basis with missionaries and others in 106 areas to offer "a hand up, not handout."

World Neighbors assistance has

A seed-growers association headed by Dwayne aims at improving rice yields through production of certified seed. About 70 farmers are co-operating in the venture.





Primary children line up for lunch while others wait their turns. It was a challenge, Carol admits, to standardize recipes for 1,150 servings, but school absenteeism dropped when the lunch program was begun.

helped to establish the San Mateo Farm Implement Research Center where Dwayne and Filipino trainees develop irrigation systems and practical, inexpensive implements to mechanize small farms.

A revolving loan fund sustained by World Neighbors has been especially useful in helping farmers to buy pumps to pull water from streams to flood their rice paddies. Installation of an irrigation system, says Dwayne, increases the value of land as much as fourfold, and farmers have had little trouble repaying their loans because of increased productivity.

Other implements Dwayne has devised, including some that are built and sold at the research center, are a corn, bean, and pea planter; a peanut digger; a peanut, bean, and sorghum thresher; rice weeders and threshers; a corn sheller; and various cultivators.

He also has led efforts to improve Filipino strains of crops, poultry, cattle, and hogs. A piggery built by trainees at the research center has 20 to 30 brood sows of a breed resistant to disease and showing a

higher than average growth rate.

Like her husband, Carol often has to start from scratch in setting up her projects. "The only thing we had to begin the school-lunch program was a roof, a dirt floor, and some old tables," she said. A successful appeal by Carol and San Mateo's mayor brought funds to buy large cooking vats, and Dwayne made lids and stands for them. Mothers join eagerly in the cooking, and, as fringe benefit, learn nutrition and new cooking

methods while they are helping.

Among pupils in the school are two of the Suters' own three daughters—Deborah, eight, and Linda, seven. Susan, four, will enroll soon. All three girls speak Ilocano proficiently.

Seven days a week the Suter family is immersed in commitment to the idea that Christianity involves putting one's talents to work for others. Obviously they have more than average talents to share.

—ERNESTINE C. COFIELD



Mothers take turns preparing food for the school-lunch program, with supervision from Carol.



The painting of Christ somehow had survived the fire. But there was a greater miracle. The real church—the fellowship of believers—would exist as long as Christ's spirit dwelt within it.

The *Miracle* of the Picture

By THOMAS STARNES, Pastor
North Hartford Methodist Charge, Street, Maryland

IT WAS A hot and humid July evening—the kind for which Maryland is famous. As my family and I were driving home after an attempt to forget the heat by enjoying another Maryland specialty—crabs—we noticed a flash of lightning. My wife attempted to allay

the children's fears by saying that lightning was nature's way of clearing the air and cooling things off. This eased their minds, and soon we were home.

After the children were bedded down, my wife came into the study, as she did every Saturday night,

to hear the sermon I had prepared for the next day. It dealt with suffering and was titled, *When Trouble Comes*.

She made her usual suggestions, ending with a wifely, "Good." Neither of us knew then how timely and significant the sermon would

A Friend in Need



THE OUTPATIENT department of the large municipal hospital was filled with waiting patients. The outside door opened and a woman came in. Close beside her and a little in front walked an alert German shepherd, well combed, well fed, but somehow anxious looking.

The woman took the slip marking her turn and glanced at the clock. Then, with the dog still beside her, she turned toward the front row of waiting patients. The dog veered around the last chair in line. Then he turned in ahead of the woman toward two empty chairs next to the wall by the second row. He walked ahead of the woman and stood still until she sat down. Then he wedged himself between his mistress and the empty chair beside her.

After a while the head nurse came out of her office. She called the woman's number. The woman stood. Instantly the dog got up, as if on cue, went ahead of her out of the aisle, and walked beside her toward the doctor's office.

The head nurse froze. "You can't have that dog in here," she announced.

"My dog has to go with me," said the woman patiently. "If he can't, I'll have to leave."

The dog was standing still, looking straight ahead. His tail drooped.

"Why do you insist on taking this dog?" asked the nurse.

"He has to be always with me," said the woman. "I see to that. He has a lot on his mind. He has his worries."

"What worries?" asked the nurse.

"Six months ago," the woman went on, "I had an operation. It restored my sight. My dog was my eyes. Now he has lost his job. I don't need him—that way. But I have to pretend I do. If I didn't, he'd have nothing to live for."

The nurse stepped back. She pointed to the doctor's office.

The woman and the dog walked side by side through the door.

—KATHARINE J. PITKIN

be when delivered the next day.

Two hours later, we were awakened by the telephone as its ringing competed with thunder-claps outside. The man on the desk at the local fire headquarters wanted me to know that Emory, one of the three churches I was serving, had been struck by lightning and was on fire. I asked him how bad it was. "Very," he replied.

I dressed hurriedly and rushed out of the house, leaving my wife with the task of explaining to the children how such a beneficent thing as lightning, used by God to clear and cool the air, could also burn and destroy his house.

As I drove the five miles to the church, I wondered how bad the fire was. I wasn't long in finding out that the fireman's "very" was quite accurate. The flames lighted the countryside, and I knew the white-framed sanctuary, with its pointed steeple that had served as a landmark since 1849, was on its way down.

Helpful neighbors, most of them second and third-generation members, helped remove what valuables could be salvaged. The electric organ already had been carried out, as well as chancel furnishings and hymnbooks. Finally, the firemen told us it was too dangerous to go near the building any longer, so we could only stand silently and watch it burn.

Our feelings were symbolized when the bell crashed from the steeple to the ground. The final toll for Emory Church was not a joyous peal on a sunny morning, but a sickening thud on a stormy night.

"It's all over for Emory Church," I said to myself.

The \$40,000 insurance on the building could not begin to replace what had been there, and the 160 members—many of them older or retired, all with other obligations—could not be expected to bear the burdens of underwriting a new sanctuary.

As the last dying embers cooled, the storm also ceased. The stars shone brightly, almost mockingly, over the smoldering ruins.

We were standing in little groups, watching, and talking about memorable past events—weddings, Baptisms, funerals—when one of the women beckoned me over to where she was standing. "I want you to see something,"

she said. She pointed past the charred pews and Communion rail to the chapel.

I couldn't believe it. In the midst of all the ruin, I saw the chancel painting of Christ praying in the garden.

Soon the word spread among those still gathered, and it wasn't long until I heard another word making the rounds of the group: "miracle!"

I didn't argue with the usage of the word, although I knew that the preservation of the picture was no miracle. There was a logical explanation: the fire had started at the other end of the church, so the firemen had been able to cover only the chancel end of the sanctuary with plenty of water.

I thought to myself: "If God had wanted to show his miraculous powers of intervention, why didn't he save the church?" But I said nothing.

About four in the morning we all went home, but not before making preparations to hold worship services at a grove used by the circuit's three churches for Sunday-evening meetings during July and August. Although our building was gone, we did still have a congregation of faithful worshippers.

When I arrived at the grove later that morning for the worship service, the only things different were the location and the fact that the prelude was being played on a piano instead of an organ.

It was then that the real miracle of the picture struck me. Emory Church—the real church, the fellowship of believers—had not been destroyed. The building fashioned with human hands was gone, but that which God had been fashioning down through the years had not been destroyed—and never could be. The picture was a symbol that the spirit of Christ had lived through the fire—as had the real Emory Church.

I shared these thoughts with the congregation that morning in the grove, but they really did not need me to tell them.

That evening we met and elected a building committee. There never was any question that we would rebuild. Emory Church was alive; she needed a dwelling. Less than two years later we marched into a new church singing *All Hail the Power of Jesus' Name*. □



Letters

Pigeons Will Appreciate It

FRANK R. HUGUS
Baltimore, Md.

On page 55 of the spring issue of *Studies in Christian Living*, the lesson manual for senior MYF groups, one of John Wesley's letters is quoted: "Sir, I have two silver teaspoons here in London and two in Bristol. This is all which I have for the present; and I shall not buy any more while so many around me want bread."

Page 9 of TOGETHER's June issue tells of \$50,000 to be spent on a bronze statue of Wesley in Savannah, Ga.

A ridiculous and unfair comparison? What real good will the statue do? On page 2 of this same TOGETHER issue, we see a plea for funds to prevent starvation, and we read frequently of what \$100 will do to assure a year's education for a child in India.

But no doubt the pigeons will appreciate the statue.

'Desperately Wrong' Thinking

DEANE O. BUSH, Pastor
Beach City Methodist Church
Beach City, Ohio

A short and innocent-looking item under the heading *Ease Student Drinking Rule* [June, page 11] prompts this letter.

The item tells us that American University in Washington, D.C., a Methodist-related school, has decided "to relax its policy on student drinking," but the administration insists that the change represents "no great breakthrough."

Sin rarely begins as a "major" thing. One learns to steal by taking pennies from mother's purse. Sex involvement is the product of simple lovemaking. One puff of a marijuana cigarette is the beginning of narcotic addiction. Alcoholism begins with a can of beer.

The story indicates that the university has decided *not* to object to the offering of alcoholic beverages at four major all-school functions during the year because "alcoholic beverages have been readily available during dances in Washington hotels."

I submit that The Methodist Church has lost its backbone if we permit sin to get its foot in the door anyplace. Jesus said there can be no fence-walking in the Christian family.

Drinking is either sinful or perfectly

righteous. Our church calls it sin.

I believe that in any instance where an institution which is church-related decides not to object to the offering of sin to God's children and then calls the action "no great breakthrough," there is something desperately wrong in its thinking.

Business Pays the Bills

CASPER APELAND
Waukegan, Ill.

The editorial *Idealism On—And Off—The Campus* [June, page 15] is sobering and thought provoking.

Particularly sobering is the statement that comparatively few college graduates are entering business or industry. The reason given is that these fields do not appeal to one's ideals as do government service, education, civil rights, or social services.

Worthy as the pursuit of such ideals may be, it would be well to realize that these services cannot be maintained without the tax funds provided by business and industry. If the material gains of commerce are suspect, are the idealists consistent when they use them to finance their humanistic goals?

A recent poll of business executives on the capacities and attitudes of college-graduate job applicants presents these conclusions: The students lack many of the basics of their education; they want too much for nothing; they lack drive and ambition and are afraid



"Don't you dare buy me a child's ticket, even if I am only 11."

of work; mainly, they are interested in security and fringe benefits.

Pride of accomplishment is inherent in man and, when used for the benefit of all mankind, is blessed by God. If the views of our young people have been distorted as to the worthiness and essential purpose of commerce, the sources of such false ideas should re-examine their Christian teachings.

Recognizing Issues of Leisure

RICHARD CHATTERTON, Pastor
First Methodist Church
Warrensburg, N.Y.

Thank you for your fine coverage of the issues involved in the "new leisure" as presented in *What Do They Do on Sunday?* [June, page 33].

Some of us who are aware of the issues you raise have initiated a listening, searching, responding ministry within the leisure setting here at Lake George in the Adirondacks. We attempt to make the church and Christ present to the new situation. We are servants both of those who, as you indicate, are threatened by leisure and those who are working harder than ever before to provide services to those in leisure.

Another Town Seeks Balance

MR. and MRS. BRUCE C. MOSHER
Englewood, N.J.

We were pleased to read the excellent article, *Teaneck's Success Story* [June, page 16], by Margaret F. Donaldson. When we were looking for a home in this area, we contacted Mrs. Stanley Lubow of the Teaneck stabilization group who tried to help us. Ultimately we bought in Englewood, a neighboring community, and it, too, has a neighborhood council.

Englewood, like Teaneck, is attempting to establish and maintain racial balance in neighborhoods. We are striving, too, to eliminate *de facto* segregation in schools by bussing elementary school pupils out of the ghetto. No problem exists in junior and senior high schools because there is only one of each.

Englewood is interested in attracting families moving to the New York area who are interested in living and working for an integrated community. Any reader interested may write the Englewood Neighborhood Council at Box 167, Englewood, N.J. 07631.

'No Bed of Calm Rest' for Editors

W. W. SWITZER
Walla Walla, Wash.

In the June issue, from the pen of Pastor Emerson Abts, the real prophet "stood up." [See *Will the Real Prophet Stand Up?* page 31.] Also very timely is *Eight Questions About the Draft* by Professor William Lee Miller [page 48]. Other excellent articles were included.

But editors have no bed of calm rest;

I must be "agin" some items of the June issue. On page 2, the fine notice of child-welfare activity (the Christian Children's Fund, Inc.) has a note that indicates the Viet Cong as the villain. But it clearly evades the fact that thousands of bombs dropped by our "under-God" nation have wrought far greater havoc of childhood tragedy.

On page 7, the Army gets special assistance from TOGETHER. The ideal action of the nation's war department is to kill people and destroy property, and all ancillary assistants, however remote from actual battle, must be considered agents in that result.

Advertisement Endorses Killing

MRS. C. W. WOOD
Springfield, Ill.

Please cancel my subscription to your magazine. Your publication of an Army advertisement [June, page 7], thereby endorsing killing, camouflaged though it may be, is as anti-Christ as it is possible to become.

A young relative recently wrote home: "You'll never know—I can never explain—what it is like to have to raise your gun and look into the face of an 18 or 19-year-old boy and know that you have to kill him."

Your magazine is unusual since most church-sponsored publications take the view that war, especially this one in Viet Nam, is not even practical world citizenship, let alone acceptable Christian behavior.

Since you have exercised such poor judgment in this matter, I feel that nothing, no other opinion you may express, will necessarily be valid.

TOGETHER's advertising department has responded to letters on this subject in this manner: "Paragraphs of the Methodist Discipline referring to military service set forth the fact that The Methodist Church 'holds within its fellowship those who sincerely differ as to the Christian's duty in regard to military service,' and it recognizes 'the right of the individual to answer the call of his government according to the dictates of his Christian conscience.' While the Discipline takes a definite stand against compulsory military training in peacetime, it points out that thousands 'with sincere Christian conscience [have] responded to the call for service in the military forces.'

"The Army advertisement was not intended as a recruiting promotion. It was accepted as a service to young people confronted by compulsory military training, suggesting that positive experiences could be derived from the draft. It was intended to be of assistance to young men in clarifying their decisions. This advertisement also was published by eight other nationally circulated religious magazines representing all three major faiths."—Ebs.

No Moral Movies to List?

MRS. E. L. QUILLAN
Toledo, Ohio

I was so glad to see the letter from Mrs. Milo D. Zimmerman in the June issue [*Film Award: Shocking*, page 68]. I, too, was shocked to think that the National Council of Churches would recommend such a film as *Who's Afraid of Virginia Woolf?* I know that it got all the awards, and the acting, I suppose, was the best, but how do you explain to high-school or even college students that our churches have to pick a picture such as that for outstanding merit?

I saw the film and felt ashamed that I had even gone to see it. Do you mean that we now can't have good, moral movies for our churches to recommend?

Film Choice: The Best

MRS. ORVAL WALLACE
Fortuna, Mo.

So many people have been shocked that the National Council of Churches Broadcasting and Film Commission could give an award to *Who's Afraid of Virginia Woolf?*

I would like to say that I am a mother with the responsibility of trying to rear five daughters to have morals high enough to allow them to live decent lives. Believe me, it's terribly hard when sex and drinking are made to look so glamorous in most films. That is why I think *Who's Afraid of Virginia Woolf?* was the best choice for an award. It certainly showed drinking and illicit sex just as ugly and dirty as they really are.

So if it makes any difference, I'm behind the National Council of Churches commission 100 percent.

Ostrichlike Attitudes Seen

MRS. KENELM W. RUSSELL
Olympia, Wash.

As I read comments of TOGETHER subscribers concerning the film *Who's Afraid of Virginia Woolf?* [Letters, June, page 68], I could not help being concerned about the attitudes these writers expressed. I sensed a good deal of the ostrich-head-in-the-sand view.

First, I wouldn't consider anyone qualified to give an opinion until he or she had seen the picture for himself. Second, a film shouldn't be judged merely on its profanity. A mature person should be able to look beyond the profanity (which was representative of this particular couple's social stratum) and find compassion for their harassed marriage.

The fact that the couple realized in the end that they needed and loved each other should be justification enough for the movie.

My husband and I noticed in the theater that the older the couples were

the harder they laughed at many points, for with the experience of many married years they could see, as the young couple of the film could not, that the quarrels and harangues were silly and useless.

Bravo to the National Council of Churches Broadcasting and Film Commission for recognizing this film!

Not Pretty—But Eloquent

MRS. BETTY J. HIATT
Amboy, Ill.

I have to disagree with seven letters in the June issue [pages 68 and 69] dealing with your April art, *The World's Easter Art* [page 35], and particularly the cover, *The Teaching Christ*.

I don't myself think that all the pictures were pretty or even pleasing, but I do think each had something to say.

Christ is pictured traditionally as being handsome (I would say beautiful, but modern convention seems to rebel at masculine "beauty"), and I'm sure God meant him to be fair of face. But isn't Christ more universal than mere comeliness? Isn't his appeal the fact that to each of us he can appear differently?

I thought the art work chosen was eloquent, each piece in a different way, of the glory of knowing Christ.

TOGETHER is a great favorite at our house. The price of the magazine is extremely inexpensive for what's in it.

Right of Expression Overlooked

LEANN DAVIS
Corvallis, Oreg.

I was rather disappointed when I read the many letters concerning *The Teaching Christ* pictured on the April cover. I do not think it is particularly beautiful either; however, I do respect an individual's right to paint what he or she feels. I think that too many overlook what might have been an artist's motives for painting a certain picture. I also respect TOGETHER's right to print a wide variety of material.

Good Art Exciting

ROGER R. WOOD, Student
Perkins School of Theology
Dallas, Texas

After reading the biting criticism of Brenda Bettinson's *The Teaching Christ*, I feel compelled to respond.

It is most gratifying and exciting to find TOGETHER printing good art that is religious both in style and subject matter, something most religious art does not manage simultaneously. I find *The Teaching Christ* to be both existentially and aesthetically meaningful.

It is sad that life can't be as beautiful, good, or kind as some want their art to be. Christ, in art and in life, reaches out to all men! I only hope that the faith of Miss Bettinson's critics is not as near-sighted as their artistic perception.

Christ: Living, Vital Force

MRS. ARTHUR W. SMITH
North Syracuse, N.Y.

Reading the June TOGETHER, I chanced to open to *Letters* and saw several scathing comments concerning the April cover and other art you have published.

Referring to the reader who tore off TOGETHER covers before sending to Indonesia, I would say that certainly our friends in Indonesia know that Christ suffered and died. The story of his sacrifice becomes more relevant when it is depicted realistically.

Christian art is not sentimental "cherished memories" but the representation of Christ as a living, vital force both in his time and in ours.

May you continue with these exciting statements of the Christian faith.

'Beautiful Idea' Well-done

MRS. CLETUS KYLE
Bluffton, Ind.

After half the year is gone, I am finally getting around to thanking you for the beautiful calendar you published in the January issue.

This is one of the finest ideas you have had. Twelve months of looking at these wonderful pictures should be an inspiration to 'most anyone. Then we note the quotations which prove your ability to find just the right thing for the right place.

I sincerely hope this will be a continued part of every January issue of TOGETHER. You have us thoroughly spoiled. Thank you for a beautiful idea so brilliantly carried out.

Three False Assumptions

DONALD C. HEATH
Minneapolis, Minn.

If *You Should Fight With Your Wife* [June, page 41] by J. Mervyn Dickinson is typical of contemporary marriage counseling, it is no wonder that divorce is on the increase. I hope your young married readers will not take it seriously, for it is based on at least three false assumptions.

First, the author assumes that all marriages (and people) are alike and that common rules of procedure can be established. But people are infinitely variable, and no formula can be evolved where there are an infinite number of variables. To some couples, a fight may provide desirable emotional catharsis; to others, it will produce ineradicable scars and, if repeated too often, an incurable cancer that will consume their marriage and destroy their love.

Second, the author states that one cannot have a close and loving relationship without having also anger and conflict, and the closer the contact, the more conflict. This I know to be false, at least in my own marriage. Indeed, I found exactly the opposite is true. The closer



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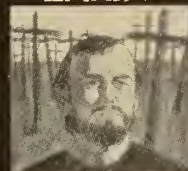
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the relationship, the more the sources of conflict disappeared or became insignificant. Differences resolved themselves before reaching open conflict.

Third, the author says that anger is a God-given response and we should yield to it. We cannot know whether it is God-given or not, but if it is, so are hate, lust, avarice, gluttony, selfishness, and a host of other things that used to be called sins (now an obsolete word). Perhaps these things are provided so that we can develop character by overcoming them. Certainly, the superior man or woman will attempt to control them and not allow any of them to control him.

'Prescription' Appreciated

MRS. RAYMOND LABONTA
Brunswick, Mo.

As a grandmother who will soon celebrate her golden-wedding anniversary, I wish to express my appreciation of the article *Prescription for a Happy Marriage* [June, page 72].

I think love and self-discipline are requirements for a long and happy marriage. May God bless the deprived children of those parents who have neither.

Approval—With Reservations

H. W. SEINWERTH, Assoc. Pastor
First Methodist Church
Chicago, Ill.

I read with interest your June article on *Project Equality* [page 5]. As one who has served on the advisory council of Plans for Progress, I can approve the worthwhile objectives of *Project Equality*; however, I have some very real reservations as to the manner in which the program is being administered in some areas.

In the first place, little or no recognition is given to affirmative actions which a given company may already be taking voluntarily to provide equal-employment opportunities. Many companies are sincerely engaged in affirmative programs and are already on record as to their intentions. Any further collection of statistics and auditing of their programs is duplication of effort.

Second, area *Project Equality* groups are requiring breakdowns of employment statistics where such material already has been furnished to meet company commitments as government contractors. It would seem that nothing more than a copy of this data should be required. Some areas even have requested the number of Jewish employees. It is difficult to understand the motivation behind this request, seemingly inconsistent with *Project Equality* objectives, because in most organizations it would mean asking each individual whether or not he or she is Jewish.

Lastly, there is apprehension in the

business community about *Project Equality's* intention to, in effect, audit practices of merit employers. Statistics are not necessarily meaningful in all situations, and much harm can be done by ill-conceived efforts to impose the ideas of inexperienced people in these areas.

Project Equality objectives are laudable. But from what I have seen of the program, much more needs to be done in co-ordinating this approach with other sound approaches so as to avoid confusion, duplication, and unwise and undesirable pressures.

Priority in Reading Matter

JOHN W. AMES
Mountain View, Calif.

Referring to the back cover of the June issue: Regardless of how many "free" publications may be dumped into our mailboxes, it would seem axiomatic that a good church member would give priority to his church publication. First things should come first.

Every Methodist ought to want to read *TOGETHER* regularly. Will the *Real Prophet Stand Up?* [June, page 31] is well worth the entire issue. And *What Do They Do on Sunday?* is something to think about. It is a far cry from what I did in the first decade of this century. But this is the seventh decade now!

For Immediate Reading

W. M. WEST
Hamburg, N.Y.

I was interested in the comment on the back cover of your June issue that *TOGETHER* is one of many publications coming into a home each month. This is true in our home, also, except I can honestly say that your (our) magazine is the only one that I pick up and read on the day it arrives.

We have been receiving *TOGETHER* for several years now. I have always enjoyed reading it, and I hope you will always maintain the excellent quality of the magazine. If you do, I'm sure it will remain number one on my reading list!

Poetic Imagery Commended

DIANNE WEAVER
Greenville, Ill.

I would like to commend you on your choice of poetry in the April issue. Catherine Cameron's poem *Maple Lace* [page 64], through the use of very good imagery, expresses an idea which often is overly sentimentalized in much poetry.

The mental picture created in the first stanza is especially clear and well developed.

This is one of the best poems you have chosen since I have been reading your magazine.

Boys on a raft:

'Oh for Boyhood's Time of June, Crowding Years in One Brief Moon'

—John Greenleaf Whittier



IT REMAINS for former boys, grown into great poets, to say what all men feel: the best thing in the world is to be a boy, and for it one requires no previous experience. "I'd rather laugh, a bright-haired boy, than reign a graybeard king," wrote Oliver Wendell Holmes when he was a graybeard himself. Nothing has really changed, even in these days of the nonhero. Great and good deeds still are possible in the imagination of youth. A boy on a rubber raft will transform himself into a Huck Finn adrift on the Missis-

sippi—and no Batman, James Bond, or Maxwell Smart can stop him. Are there not Indians around the next bend, treacherous snags in the undertow, high hope, and challenging adventure just over the horizon? These three—and all like them—are off to far lands, and those of us on the shore are forever separated from them by the years. But we are here within sight and sound, hopefully to guide them. For do we not remember the bright days and the bright dreams, as well as the rough waters and the undertows?

—H. B. Teeter

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